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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

OUR STATISTICS.—THEIR ECCLESIASTICAL MEANING.

The statistics we have recently published naturally bring the State-Church question more definitely into the field of practical politics, give a new aspect to the relations of the Nonconformist bodies to the Liberal party of which they form so considerable a part, and indirectly tend to remove Church reform altogether from the list of remedies for an anomalous ecclesiastical position which every one admits cannot long be maintained. It may be desirable, therefore, to discuss one or two views of the subject which want of space excluded from consideration in our Supplement of last week.

So far as relates to our great centres of population, the Church of England is no longer in fact, though it may be in name, the "National Church." It is the Church of the minority of the people. Nonconformity, which at the beginning of the present century was so weak that statesmen took no account of it, was able by the zeal and energy of its adherents to erect throughout the country during the first half of the century no less than 2,500 places of worship, at a cost estimated by Mr. Baines, M.P., at fifteen millions sterling; and this was accomplished without State assistance, and amid multiplied hindrances and disadvantages, by a section of the community only tolerated by law, placed under all kinds of legal and social disabilities, and with hardly a tithe of the resources which were at command of the Established Church. As the result of this religious activity the Census of 1851 revealed the fact that in the large towns Dissenters were already in a majority, if religious accommodation is a fair test. In the seventy-seven cities and boroughs which have been under review in our columns, the various bodies outside the Establishment provided at that date 56.8 per cent. of the accommodation for public worship. The lapse of twenty-one years shows that the rate of progress thus indicated has been more than maintained. In these large towns in 1872 the Free Churches of England and Wales provided 60.6 per cent. of the sittings, being a little over three-fifths of the whole, and showing an actual increase during the interval of 51·1 per cent. This remarkable growth of the denominations outside the Church of England is the more striking as having been made in towns which have increased the most rapidly in population, and where consequently the spiritual destitution was the most marked. Wherever there has been the greatest life and activity among our town populations, there the Nonconformist bodies have been the most zealous in providing religious institutions. Abundant evidence of the fact was contained in the General Summary Table published in our last week's Supplement, and it is quite superfluous again to quote specific cases. Voluntaryism has thus proved to be entirely adequate to supply the spiritual needs of our great cities and towns, and whether the supply of religious means is drawn from church or chapel, it is alike the outcome of self-reliance as distinguished from State-aid.

But, it is said, the mere statistics of sittings are deceptive, and prove very little. How far is the abundant accommodation thus provided used? To that question we can give no decisive reply, because we have no conclusive data as to attendance. But it is to be borne in mind that Dissenting places of worship cannot be kept open without fair congregations, because they depend for support upon their congregations. If we go back to the Census Sunday of 1851, it appears that the worshippers in chapels were larger in proportion to the accommodation than those in churches, taking the whole of England and Wales. We do not pretend that the ecclesiastical phenomena of 1851 are an adequate test of the state of things twenty-one years later, and if any satisfactory evidence could be adduced to show that churches are now generally filled and chapels deserted, the experience of 1851 would be fallacious. But in the absence of any such testimony, we may conclude that Nonconformist places of worship are proportionately as well filled at the present time as Anglican churches, and consequently that the number of sittings is a real index of the strength of the denominations who use them. We may then fairly assume that in our large towns the non-Established bodies constitute something like three-fifths of the worshipping population, and are thus in a considerable numerical majority.

It may be freely admitted that, now as heretofore, the Church of England in these cities and boroughs, taken as a whole, still represents to a large extent, though in a less degree than formerly, the culture, gentility, and wealth of the church-going population. We may also grant that the non-Established bodies are not agreed in active antagonism to the "National Church"; that the Wesleyans, for example, though their feelings are rapidly changing, acquiesce in its supremacy, and that the Roman Catholics have no strong inclination to question it. On the other hand, the members of the Established Church are anything but united in face of growing Nonconformity. They are divided into sections which are, in an ecclesiastical sense, very wide apart, and between which there is no further bond of union than their connection with the State-Church. Nor is it easy to account for the marvellous growth of the Free Churches in these great centres of population without something more than a suspicion that it has been materially helped by lay deserters from the Church, alarmed at the progress of Ritualism, and more recently scandalised by the Bennett judgment. Neither outside nor inside are those indications to be seen which would tend to consolidate the Establishment. Indeed, it becomes weaker as a State-Church when either of the parties into which it is divided gains the ascendancy, as is now the case with the High Church.

If, however, the Nonconformists in these large towns are not united in their ecclesiastical and political views, they still constitute an overwhelming majority of the Liberal party. Churchmen there are, undoubtedly, who are to be found ranged in the Liberal ranks; some who uphold the Establishment, many more who are indifferent as to its fate. But our statistics go very far to sustain the belief that in these great towns Nonconformists are not only the backbone, but the rank-and-file of the Liberal party. Their numerical preponderance is overwhelming, and they are in a position to shape the policy of their leaders whenever so disposed. To imagine that an army of Nonconformists, led by Churchmen, will evermore submit to a policy which ignores the one question on which they are interested is contrary to all experience.

When therefore Dissenters, as a united body outside the Church, choose to demand that the ecclesiastical supremacy of one favoured sect shall cease, it will cease. England is in effect governed by the large towns, and the six millions who people them, and return some 140 members, are the chief source of political power—the aggregate influence which in the main governs the action of Parliament. The question then rests for ultimate decision in the hands of the householders of our great cities and boroughs. It is one which all men of common intelligence, even the mass of newly-enfranchised, can understand. The principle of perfect religious equality is just and reasonable. It is no sectarian demand, but one sanctioned by the plainest dictates of religious feeling, the rights of equal citizenship, and even by the action of the legislature. A State Church is absolutely an anachronism when the religious communities outside of it not only sustain their own institutions, but provide three-fifths of the means of public worship, and have created nearly sixty per cent. of these resources during the last twenty years. In respect to our urban populations, the controversy is in effect closed, and they have but to put their wishes into a definite shape to compel attention and obtain redress.

The question of Church reform as the alternative of disestablishment has been so recently discussed in these columns that we need do no more than point to the agitation on the Athanasian Creed as a proof that it is impracticable. The Bishop of Manchester insists upon the removal of gross anomalies in the Establishment. He wants the State-Church to be made more acceptable to the general public. But, as the *Times* has told him, "a majority of the people of these isles, and a very decided majority of the British constituency, not only are not members of the national Church, but are decidedly adverse to it on one ground or another." Dr. Fraser "is asking for special and highly exceptional laws, contrary to the general spirit of British society, for the better welfare of an religious establishment in which only two-fifths of that society are interested." Such obstacles to sweeping Church reforms are insuperable. They may follow, but they cannot precede disestablishment.

SCHOOLMASTERS AND ECCLESIASTICAL TESTS.

"Nothing dies so hard, or rallies so often, as intolerance," wrote Sydney Smith more than sixty years ago, and some recent facts indicate

that the remark is as true now as when it was written.

During almost the whole of that time Dissenters have been struggling to put an end to the exclusiveness which kept them out of public offices, which they were as competent to fill as any other class of the community, and, in particular, they have assailed, and assailed with a considerable degree of success, the ecclesiastical tests which shut them out of the University of Oxford, denied to them the higher degrees at Cambridge, and a right to share in the emoluments of both, and gave to members of the Church of England a monopoly of the trusteeships and masterships of endowed schools. In theory, at least, they have also secured religious equality in primary schools. So much, in fact, has been—at any rate, in appearance—conceded by the Legislature, that there are Episcopalians who think, or say so without thinking it, that Nonconformists have now obtained everything in this direction to which they can reasonably lay claim, and that their further demands should be firmly resisted.

Well! in spite of all this, we find in some quarters as great a determination as ever there was to treat the Nonconformist as an outcast or an alien, who has no claim to possess the same rights as are enjoyed by his fellow-citizens. Parliament may have adopted an altogether different course, but the obscure bodies to whom it has delegated authority resolve to perpetuate intolerance, either by violating the law, or by disregarding the spirit of the law. As bigoted as any of their predecessors, as deaf to the appeals of justice, and as blind to all the signs of the times, they defy both Parliament and public opinion with what may be either brazen audacity or stolid indifference, but which as effectually defeats legislative intentions as though the acts of the legislature had never been passed, or, being passed, had immediately been repealed.

As an illustration of this fact, let us recall the statement made in our last number as to the recent conduct of the Chesterton Board of Guardians. They required a schoolmaster and mistress for the workhouse school, and, in advertising the fact, announced that the applicants, in order to be successful, must be members of the Church of England! They even stuck to the principle of exclusiveness, after resistance had been offered by a minority of the guardians, and refused to admit that, in the case of future applications, the offices should be thrown open to Dissenters as well as Churchmen.

So it comes to this, that, while a Dissenter may become a tutor, or professor, at one of the Universities, or a master of a grammar-school, his Dissent notwithstanding, he is declared incapacitated for the humbler work of teaching pauper children in a parish workhouse! It matters nothing that neither the children nor their parents belong exclusively to the Church of England, or that many of the ratepayers who pay the schoolmaster, and of the guardians representing the ratepayers, belong to other denominations. The Church of England—like the elephant's trunk, which can uproot a tree or pick up a pin—must have a monopoly of the poorest offices, as well as of the richest prizes, and those who dissent from that Church must eat the dust of degradation, and be taught that now, as aforetime, liberty of conscience must be paid for by loss of position, and, so far as the dispensers of office can compass it, by loss of bread.

A second case is yet more flagrant, as well as more suggestive—more flagrant, because the offence has been committed by a School Board appointed under an Act of Parliament, the eulogists of which declare that it secures to Nonconformists perfect equality with Churchmen; and more suggestive, because the occurrence shows what we may expect from rural school boards, without let or hindrance from the Education Department.

From the correspondence which we published last week, it appears that in September last the School Board of Smeeth, in Kent, appointed Mr. Rushton as principal teacher in its school. The Rev. C. Hope Robertson, the rector of the parish, is also "the chairman, treasurer, and correspondent of the board," and *he* says that the candidate declared to the board that he was a member of the Church of England, and "on that understanding some members of the board voted" for his appointment. He did not, however, as we understand, promise to attend any particular place of worship; nothing being said on that point.

In the month following this appointment, one of the members of the board, attending the school, heard the children repeat the Church Catechism, and then learned that the schoolmaster had objected to it as being illegal; but that "the rector replied that *he* saw no harm in it, and repeated the request"; and the schoolmaster thought it prudent to disobey the law rather than the rector.

That, however, was not enough to satisfy rectorial requirements, for, about a month later, the unfortunate schoolmaster received notice that by "never attending church" he had deceived those who voted for him because they thought he was a good Churchman; adding, with charming *naïveté*, "The majority of the parishioners are indignant at your conduct, as *they intend to have a schoolmaster who will be helpful in Church matters*"! He was, therefore, warned that if he did not resign, he would be ejected—and ejected he was, by the action of a very small board-meeting, irregularly convened, which resolved as follows:—

> That Mr. B. Rushton, schoolmaster to the board, having declared distinctly to the board, before his appointment, that he was a member of the Church of England, and having been appointed on that understanding, but having by his conduct since proved that he is not a Churchman, the board consider that he no longer deserves their confidence, and resolves that he be hereby dismissed from his post of schoolmaster to Smeeth School Board.

It is stated by the Rev. G. Wright, the only Nonconformist member of the board, that Mr. Rushton's "efficiency as a schoolmaster is all that can be dsired: his moral character is without a stain. But, since his residence in this neighbourhood, he has attended a Nonconformist place of worship more frequently than the Church of England," and hence he is censured and dismissed, and an advertisement has since appeared in the local journals stating that, in the appointment of another master and mistress, "*preference will be given to bonâ fide members of the Church of England.*"

And what does the Education Department, which has been appealed to, say of these proceedings? Here is the answer to Mr. Wright's communication:—

> I am directed to state that of the three circumstances which you bring under the notice of this department, viz.—(1) The dismissal of Mr. Rushton; (2) the advertisement for a new master published by their board; (3) the repeating of the Church Catechism by the children—the first and second do not appear to be "acts in contravention of or failures to comply with the regulations," "according to which a board school is required by the Act to be conducted." They do not, therefore, fall under Section 16 of the Act, and their lordships are not called upon to express any opinion upon them.
>
> The third circumstance my lords think it their duty to bring under the notice of the board.

Regarded technically, this may be a strictly legitimate answer; but, if so, what a prospect does it hold out to Nonconformists in the country parishes! They are innocently calling for the universal appointment of school boards, with the power of compelling the attendance of scholars, and this is what may be the result. There may be boards composed almost wholly of Churchmen, presided over by the parochial clergyman, and he the treasurer and correspondent of the school, as well as chairman. The schoolmasters and mistresses may be chosen—and avowedly chosen—on the ground of their being members of the Church of England, and because they "will be helpful in Church matters," as well as do their work in teaching. Nonconformists will have to pay their share of the school expenses, but will be practically impotent. The school may be to all intents and purposes as much a Church of England school as though the Education Act had not been passed—save only that, if the conscience clause be violated, and the Education Department is officially informed of the fact, that authority will see that the letter of the law is observed, however much its spirit may be violated.

We are aware that nothing of this sort will disconcert Mr. Forster. He simply wants the people to be educated, and does not care how, or by whom; or what false principles are sanctioned, or what bitterness of feeling is created. But if what the Smeeth Board, with its clerical chairman, has done can be legally done in hundreds of parishes, it is time that Nonconformists looked yet more searchingly into the Education Act, and its probable working, before seeking to extend the area of its operation. And if "No Dissenter need apply" is to be inscribed over every school board room door, Dissenters had better leave off congratulating themselves on the abolition, or the supposed abolition, of ecclesiastical tests, and begin to work again *de novo*, to convert a seeming and delusive, into a real victory over monopoly and intolerance.

ECCLESIASTICAL NOTES.

SOME of the clergy are taking great pains—as they often do—to make themselves and their order additionally unpopular. They are like the Whigs described by Sydney Smith, who were always running their heads against a wall. So, just as though the burden of the Establishment was not already sufficiently felt, it has occurred to some clergymen to move for a reassessment of certain lands subjected to tithe rent-charges. The Tithe Commutation Act specifically allows this, and it is natural, according to the theory of tithes, that it should be allowed. If the lands should increase in value why should not the tithe increase in similar proportion? This is just the question that has occurred to some clergymen, who, having found that there are clauses in the Tithe Commutation Act which allow, under certain circumstances, of reassessment, have put themselves into communication with the Tithe Commissioners demanding the reassessment, and, with it, an increase of their tithes. The question as to the legitimacy of this reassessment has been settled by the decision of one of the superior courts, and the result is that it may be possible that a large portion of the land in this country may be made to yield increased tithes, with, of course, a corresponding increase of the general revenues of the Establishment. One decision in favour of a clergyman who demanded reassessment having been given, other clergymen in all parts of the country are making similar demands, and the Tithe Commissioners are likely to have in future what they have not had recently—plenty to do.

Now, great surprise has been expressed at this, but we are obliged to say that we feel no surprise whatever. It may be true that it will not tend to the popularity of the Establishment, but, on the other hand, it will tend to an increase in the value of individual livings; and it is natural that clergymen should ask why they should sacrifice themselves for the benefit of the Establishment, which can hardly thank them for the sacrifice? We certainly do not know why they should. There is no one to pity in these transactions but a certain section of the Church Defence party. Here is the manner in which tithes have been made in this country for the last three hundred years brought under their eyes and under the eyes of the nation, in a very conspicuous way. The right to the increased tithes in these cases wholly depends upon one or two clauses of the Tithe Commutation Act. Here is an instance given by those who have just drawn attention to the subject. A claim has been made by an incumbent for an extraordinary charge of 30s. an acre in respect of a piece of waste land covered with furze and stones, which had been converted into a potato field. It cost the owners 40*l.* an acre to bring it into cultivation. It was let by them at 40s. an acre, and tithe is demanded which would reduce the interest on the owner's outlay from 5 per cent. to 1¼ per cent., the tithe owner—*i.e.*, the clergyman—receiving the difference! That is just how the greater portion of tithes has arisen in this country, yet our Church Defence friends go half crazy when such facts are pointed out to them, and state in their old lunatic fashion that all the tithes were given by certain "pious ancestors" of old, whom nobody ever knew, and whom nobody can name. Did this Plumstead land belong to this category? The "pious ancestor" in this case was represented by the Houses of Legislature who passed the Tithe Commutation Act.

An able correspondent of the *Guardian*, Mr. F. H. Dickenson, addresses that journal in criticising the results of the action of the Church Defence Association. Mr. Dickenson considers that as the Association has suspended its work, and "as poor Mr Purchas is dead," it may not be amiss to put together some remarks upon what the society has done. We may summarise a long letter and a great many short paragraphs by saying that Mr. Dickenson just states that Mr. Bennett is safe, that Mr. Purchas never obeyed the judgment against him, and that a good deal of sympathy with these men has been created; that the more extreme section of the High Church party has gained largely and that the authority of the Crown and its tribunal has been weakened. From these failures of the Association Mr. Dickenson concludes that Churchmen are drifting from coercion to persuasion, and from discipline to fair controversy. And, he adds, "It is not for the Ritualists, at any rate, whose cause has grown so strangely during the last forty years, to fear for the result or complain of the conditions of the contest." We are not surprised at this letter. Undoubtedly High Churchmen have reason to congratulate themselves upon what has taken place. And reasonably and honestly so, for Nonconformists have always held that their interpretation of the Prayer-book is the only one consistent with the plain and obvious meaning of the English language, and with what seems to them mental honesty.

School questions are coming up again, as will always be the case so long as the Government has to deal with them. We read, therefore, without surprise, a letter from the Vicar of Ruabon to the

Guardian, complaining of the action of the Endowed Schools Commissioners in the matter of the Ruabon Grammar School. It appears from the vicar's statement, that this was intended to be a Church school; its founder was a vicar, and he left explicit instructions as to the children being taught the Church Catechism. The school came under the notice of the Endowed Schools Commissioners, and they have provided for a more liberal constitution. The bishop and the vicar have always been trustees, but if the vicar is to be believed, neither of them can occupy this position in future. The Commissioners have decided that the representative governors of the school are, in future, to be nominated by the school board of the parish; and as the parish is predominantly Dissenting, "the consequence will be that none of the eight clergy who have hitherto done all they could to keep their schools from under the board, are at all likely to be nominated; and there is just as little doubt that two Dissenting ministers, who happen to be on the school board, will nominate themselves." This is considered by the vicar to be a great hardship. We can quite understand it, and we hope that the Churchmen who read his letter will also now understand what Nonconformists must sometimes feel.

We give in another column the remarkably interesting speech of the Rev. Hugh Stowell Brown, of Liverpool, on the occasion of his "silver wedding" with his church. It is an eloquent statement of the position of the Nonconformist ministry in respect to their congregations, and an eloquent defence of them from the attacks of the endowed clergy.

MR. MIALL, M.P., ON RELIGIOUS EQUALITY.

Last evening the first of the new course of lectures under the auspices of the Manchester Nonconformist Association, was delivered in the Memorial Hall, Albert-square, Manchester, by Edward Miall, Esq., M.P., his subject being, "The bearing of religious equality on the rights of individuals and spiritual communities." The chair was occupied by Joseph Leese, Esq., and there was a full attendance.

Mr. MIALL, who on rising was received with much cheering, said: When I gave my consent to open the present series of lectures with one on the subject of Religious Equality, I did so with a simultaneous upcast to my mind of certain apostolic words—"To write the same things to you, to me, indeed, is not grievous, and for you it is safe." I was not guided to my decision by a notion that I had anything fresh to say upon the question, or that you had anything new to learn. The topic is in its own nature so simple, so self-illumining, so directly answering to the instinctive yearnings of the human conscience and heart, as to furnish very little scope for remark. In this respect, it is like a prismatic crystal—capable of showing a correct analysis of the light which falls upon it, but yet singularly colourless and translucent in itself. I don't need to detain you by any attempt to extract from the phrase its logical meaning, or to dilate upon what, in substance, is now almost everywhere and by everybody well understood. "Religious equality," as a mere phrase, may not express all that, in idea and in sentiment, we mean by it—but, albeit priests may pass on the other side of the way without recognising it, there is some ground for hoping, if not confidently believing, that "they" of the commoner sort "who run, may read" it, and the "wayfarers" of our electoral bodies, "though fools, will not err therein."

The fact is that religious equality, as a sentiment, is to some extent, and, as a principle of action, is wholly, a thing of modern growth. Resembling in these respects the Apostle Paul, it is like one "born out of due time," but is nevertheless "not a whit behind the chiefest" of political principles. It is one of those developments of Christian life which has been germinally imbedded in it from the beginning, but which waited for a prepared condition of society to make itself manifest. Personal liberty, social and international peace, and religious equality, are the three graces which, born of a parentage that most of us acknowledge to be Divine, have remained late on in the world's history before finding an adequate opportunity for asserting themselves. The light of revelation, as it pierced the mists of human error, disclosed, one by one, moral principles of a somewhat more refined and reserved nature than the moral and spiritual state of men could make full and profitable use of in earlier times. Christianity condemns civil establishments of religion, after the same fashion, and by similar processes, as those by which she condemns slavery and war—by quickening and nourishing aspirations and habits which feel to them to be alien and antagonistic, and which must cast them out, or be ultimately cast out by them. The Christian people of mediæval times, the Reformers of three centuries ago, the Puritans under the disastrous reign of the Stuarts, were as ignorant of the claims, and, consequently, as blind to the charms of religious equality, as they were callous to the sin of slavery—but it does not necessarily follow that modern insensibility to either of these principles is, or can be, as lightly tinged by blameworthiness as was theirs. Liberationists—to use a convenient term for a most inconvenient periphrasis, and which has the further recommendation of being all but universally understood—are often twitted with having got far in advance of what was professed by their forefathers. Owen and Howe, Matthew Henry and Doddridge, Isaac Watts and John Wesley, are occasionally cited by friends of the Church Establishment to bear witness that they knew nothing of religious equality in their day; while Presbyterians of the type of Baxter and Calamy, against whose spiritual reputation not a whisper can now be breathed, regarded it, if they thought of it at all, as a doctrine of the devil. But what does this prove? That the principle must be a false one? Not at all—but that events had not yet put into their hands that key to the inner teaching of the Gospel of the grace of God which they have subsequently put into ours. Do the opponents of religious equality object to this representation of the case? Do they regard us as bound in reason to stand by the premature judgments of the Nonconformists who have gone before us? Well, but how is it they do not call to mind the canon of their Master—"With what measure ye mete, it shall be meted to you again?" Why, the predecessors of our modern Establishmentarians are left quite as far behind by their successors as the old Puritans and Nonconformists are by Liberationists. *They* reviled, ejected, imprisoned, pilloried, and branded the very men whom their ecclesiastical descendants held up before us as bright exemplars of spiritual wisdom and virtue. We do not accept as oracular every thought expressed by our Nonconformist forefathers, especially on questions which had scarcely been propounded in their day. The subject of religious equality, like that of personal slavery, and that of war, has had more abundant light cast upon it since the generations which the glow of their spirituality adorned. But when we are taunted with our degeneracy, on account of the more decided views we hold than theirs on the question of Church Establishments, might not they who taunt us do well to remember that they also have advanced beyond the position stiffly maintained by Establishmentarians of between two and three centuries back—and that to such of them as now plead the authority of Owen, Baxter, Watts, and Wesley in condemnation of the doctrine of religious equality, and in disparagement of the spiritual character of those who profess it, there is danger lest they incur the woeful heritage of them who were charged with building the tombs of the prophets, and garnishing the sepulchres of the righteous, and thereby witnessing unto themselves that they are the children of them which killed the prophets.

Religious equality is a claim and a right correlative with religious obligation. It grows out of the relation in which Christianity puts the spirit of man to the Father of Spirits. The clerical gentleman, with a University stamp upon his name, who goes about lecturing to the public, asking what *is* religious equality, and proving to his own satisfaction that there can be no such thing in this world, does not appear to have reflected that individuality of religious duty carries with it, of necessity, individuality of religious rights. He evidently looks upon independence in the expression of that duty *per se*—*i.e.*, upon the assertion, in every individual case, of the right to think and judge, and feel and act in spiritual matters, free from every kind of authoritative interference by other men,—as a very trivial act—inherently and irremediably vulgar—unsuited to any but small minds—having in it nothing of the lofty, the generous, the magnanimous, or the good. But, surely, it may be soberly affirmed that the position of religious equality is one of the very noblest, grandest, most significant, most illustrious which it is possible for the human mind to take. It may, indeed, be taken by thoughtlessness—it may be taken unworthily—hypocrites may take it, and so may fools—nevertheless, it is a glorious elevation on which for man to take his stand—and if, perchance, he knows not where he is, so much the worse for him, but *it* remains unaltered.

For, wherein consists the essence of the individual assertion of religious equality? What is it, viewed in itself? It is a formal, practical, solemn renunciation of intellectual and moral servitude—an act wherein one stands erect in the presence of opposing authority and calmly declares, "I am a man." It is conscience asserting its native claim to independence, and, whilst it reverently bows down before the throne of the Supreme, and pays its homage there, expressing its determination to acknowledge no usurper. It is a stern protest against the pride and presumption which would set up for themselves a dominion where none but God can rule—a blow struck for the dignity of human nature—a maintenance of the common rights made over to us as heirs of immortality. It looks royal and ecclesiastical imperiousness in the face, and says, "This conscience is not for you—nor, at your demand, are its prerogatives to be ceded, or its convictions tampered with. It sees in you no essential superiority—it owes you no responsibility. Born free, it will surrender its high birthright to no empty assumptions. Go elsewhere with your ecclesiastical decrees and laws, your threats and bribes—this mind is not for you, but for its convictions of truth only." This is the ultimate basis on which the doctrine of religious equality rests—this individual independence of the soul in the sphere of spiritual things. It is not the purpose of the Manchester Nonconformist Committee, which, to a limited extent, I may be understood to represent, on the present occasion, nor is it *my* purpose, to treat of this doctrine in its non-political aspects. I dare hardly venture—where my responsibility is divided with others—upon uncovering my thoughts in relation to the theological, the spiritual phases of the principle it is my present business to expound. This much, perhaps, I may be allowed to intimate—that, accepting as our standard the idea and appreciation of religious equality which prevailed in apostolic times, first as it respects individual position in relation to the Church, and secondly as regards our social organisations of religious life, the present condition of things is not very cheerful—save, perhaps, as a common preliminary to something better than itself. I hardly know of anything more mournful in the present day than the wide success of priestly pretensions—of the claim made by no small portion of the clergy of the Church of England, and, conventionally, and perhaps not very seriously, admitted by the laity, to an official superiority, wholly independent of individual character or merit. I can imagine men selling their souls to what is spiritually questionable, when lured thereto by intellectual pre-eminence and dexterity, or by ancient traditional system. I can witness the sight, lamentable as I confess it to be, without regarding them with shame and humiliation. But the rapid spread of, and wide adhesion to, the investiture of Christian truth in fine clothes, in man-millinery, in sensuous representations, all employed be it remembered to glorify the priesthood, is not by any means a pleasing sign of the times. I will say no more about this subject, strongly as I am tempted to do so—but I cannot thus cursorily glance at it without letting it be known that amongst the most powerful of inducements to pursue religious equality in its political and popular sense is the fact that the influence, the legal authority, the *prestige*, the honours, the pecuniary resources, and the social patronage of the State, are almost ostentatiously made available to the clergy of the Church which enjoys them, for decoying the people of England back to that depository of "ecclesiastical rubbish" which their forefathers sturdily quitted.

Religious equality, however, although founded in individual religious obligation, represents, in modern times, mainly, though not exclusively, the relation of separate religious communities to the laws of the realm. The phrase means, and always has meant, the relative position to itself in which the law of the land places the separate organisations of Christian life into which the people of this country have chosen to distribute themselves, or with which, it may be, they are wholly disinclined to become identified. What is signified by it is the equality of all religious denominations in the presence of the law—not their equality in spiritual merit—not, when compared one with another, the equal claim of the creeds which they profess, or the equal purity of the doctrines which they uphold, or the equal fitness and success of the discipline which they enforce—but their equal right to be protected from molestation in doing their work. Mark this! because this is just the phase of the question which the opponents of the principle are strongly tempted to evade. There is no pretension to equality—or, to speak more precisely, there is no claim to any legal recognition of authority, or right, in regard to the truths, or the regulations, or the customs, which any religious denomination may assert for itself. Let them by all means enter the lists of mutual rivalry, if they please, and tilt at each other for such prizes of spiritual supremacy as they may be able to win. Religious equality does not pretend to pronounce upon their respective merits, or to judge between Episcopalians, Baptists, Independents, Presbyterians or Friends. It claims only that the conditions of law under which they all enter the lists shall be the same—that there shall be for all and for each "a clear stage, and no favour"—and that what derives its force and its worth from the common fund of a nation's sanction, influence, or resources, shall not be applied, or rather misapplied, to sectional objects.

Religious equality then—*i.e.*, the equal position and status of all spiritual associations, so far as they are determinable by civil law and their equal treatment, whether in the way of protection or of restraint by the legally expressed will of the nation—carries with it, of course, as its inevitable practical consequence, disestablishment and disendowment. We cannot reach the one but through the means of the other. The principle in its positive and concrete form cannot be adequately embodied in the laws of the realm, until it has been used in its negative form in detaching from special connection with the State any existing religious institutions which may chance to stand towards it in a relation of favouritism. It were to be wished that it were possible in this case to build up without first pulling down. Unfortunately for the advocacy of so obviously an equitable, true, and noble principle, an obligation is imposed upon us to clear the ground of actual obstructions before proceeding to erect an edifice on its foundations. It will be expected of us, therefore, that, having described what is comprehended within the phrase religious equality, we should go on to vindicate it as a reasonable claim.

Most persons cherish a lively interest in the religious body to which they have attached themselves. That interest is a real thing, a possession, a gratification which I have as much right to indulge, and to claim the protection of law in indulging, as I have to minister to my desire of property. There is something representing what belongs to me—aye, I may say, to the best part of me—in the spiritual organisation which commands my confidence. The approbation given by my conscience to the forms of religious truth expressed by its standards—the intellectual pride I may have in its history and its traditions—my sympathy with the spirit of its teaching—my reliance upon the breadth, or, as the case may be, upon the precision of its avowed objects—my hope of its success, and my joy in the contemplation of it—these things are as veritable realities to me as money, or houses, or lands, or what not. I may even care for them a great deal more than for these more material possessions, prize them more highly, and more closely identify with them my well-being. Well, now, will anyone tell me what good reason can be assigned for an equality of treatment by the law of the land wherever the more tangible blessings are concerned, which cannot also be as forcibly assigned for an equality of treatment by law wherever my denominational sympathies are involved? Any show of favouritism which would be unjust in the one case would be unjust also in the other, and oftentimes more galling. Why should the law abandon me to a tyranny in regard to this matter, from which it carefully shields me in regard to that? Nay, let me withdraw the question, for it is calculated to mislead. Why should the law of the land—instead of being a protecting power to me in this regard, become an antagonistic and persecuting authority? In every parish of the kingdom I meet with institutional arrangements to obstruct the spread of my denominational views, and to efface the spiritual impressions which I deem to be most in accordance with the Divine will. Well, what you will ask, have I to complain of? Nothing whatever, I reply, so long as the institutional opposition to my views rests upon a basis of personal conviction and voluntary effort, under the same legal protection. But, in effect, law, instead of protecting my rights in these matters, itself violates them, sets aside my claim to equality with others as an immoderate and unjustifiable claim, and ostentatiously, and in the name of God, helps my neighbour to put down my religious ideas, if they can be put down by being constitutionally and legally discountenanced.

For example, I am, say, a Wesleyan Methodist, believing heartily in the doctrines, strongly attached to the polity, and submitting by preference to the discipline set forth and organised by John Wesley. I put in no claim to special legal facilities on that account. I am content to stand upon the same footing as the Independents, or the Baptists, the Presbyterians, or the Quakers. They do not coincide with me. They are as much attached to their theological and ecclesiastical conviction as I can be to mine. I meet their competition at every turn, not a very wise one, you may suggest, in any case. But what I do not meet in the case of any of these denominations, and what I do meet with in the case of Protestant Episcopalians is a trained minister in every parish, whose business it is to prevent as far as possible the reproduction in the minds of others of my spiritual convictions, and the extension of the religious system to which I am attached; and who has been put where he is, and is sustained in what he does, by that law which ought to be impartial towards all its subjects. Well, this is what I call a violation of religious equality. It is in itself a thing to be complained of. It may be excusable, but if so, we should like to hear the excuse. As matters now stand, we who do not conform are doubly wronged. The law which ought to protect all, stands right across the path of our spiritual ideas and purposes, while they whom it specially patronises shower contempt upon us because we are left out in the cold, and ask continually, as if they were truly ignorant of the real pith of the inquiry, "What is religious equality?"

But the argument, as thus put, does not represent the full strength of the case. It leaves out of sight the rights of religious communities, as such. Take, for instance, the Wesleyan bod s—for I feel more freedom in claiming perfect justice for a denomination to which I do *not* belong, than for that to which I do belong. Well, the Wesleyan communities of various sections and shades of organisation, represent altogether an immense sum total of religious convictions—a vast force of religious activity—a singular aptitude for laying hold of, and dragging under the purifying and elevating power of Christian truth, those classes of our countrymen who are most exposed to the baneful influences of poverty, ignorance, and vice. The bishop of your city—of whom I may say, in passing, that I would be sorry to speak in any terms but those of high respect—pleaded not long since for the continued maintenance of the Church of England as an Establishment, that she is doing her work fairly well. Suppose she is—may not the same thing be said of the Wesleyan bodies? I refrain from instituting any ill-natured comparisons. But, I ask, on what ground is it that public law and public resources should be set apart for the encouragement and support of the one, and for the depression and hindrance of the other? The spiritual work of Wesleyans is not even recognised by the State. In multitudes of parishes, particularly in rural districts, it is frowned upon, denounced and obstructed by the clerical representatives of State religionism. That is to say, the State which comprehends every member of the entire community furnishes, at the expense, moral and material, of the whole nation, one section with means and authority to counteract as far as possible the religious work of another section. This is not theory only. The wrong—if it be a wrong—is real, practical, operative, common. We Dissenters meet with it in almost every turn of effort we make for the evangelisation of the country. There is always and everywhere a higher authority to overbear and neutralise, as far as in it lies, the authority to which we make our appeal in our promulgation of Christian truth. Certainly, it is a little more discreet than it used to be, especially where it is under the watchful eye of public opinion. But almost unconsciously to itself, it usually assumes airs of superiority, regards us as interlopers in the vineyard of the common Master, questions our warrant, and in many ways, and with more or less determination, impairs our religious influence. Perhaps, in any case, we are destined to encounter this kind of disparagement. But surely it is not just that we should encounter it at the hands of the State.

It is more than unjust. It is, in a high Christian sense, very impolitic. It diminishes to an incalculable extent the remedial force which spiritual philanthropy is bringing to bear against irreligion and sin in this country. It tends to conceal, if not to misrepresent, the disinterested motives which have ever been found most successful in winning men's sympathies to the Gospel of the grace of God. It destroys that harmony which ought to be pre-eminently conspicuous in the spirit and labours of those who are professedly seeking to implant faith in, and love towards, the same Lord. Denominational rivalries there would doubtless be, even if law did not interpose to exasperate them. But, at any rate, they would be the growth only of human infirmity, would derive no sanction from the authority of the civil power, and might be expected to languish, if not wholly to wither, under the light and warmth of that true "law of liberty" which arbitrary restraints are so powerful to rob of its healing efficacy. The violation of religious equality between separate spiritual communities is a prolific source of divisions, carries them into almost all the grades of social life, and, to that extent, weakens among all denominations the regenerative energy of the truths they proclaim.

Now, I know what will be said in justification of the present unequal bearing of the State towards different religious bodies. "We must have some national recognition of God and Christianity (unless we can be content to bear the curse of being a godless people), and disestablishment implies that there shall be none." But is it to be understood that a national recognition of God necessarily carries with it the legal patronage and endowment of one out of many forms of Christian organisation? When the Founder of the Kingdom of Heaven on earth rebuked His disciples for disputing which of them should be greatest—or, in other words, which of them should have a right to infringe upon the law of religious equality—what was it he said? "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them. But so it shall not be among you. But whosoever will be great among you shall be your minister; and whosoever of you will be the chiefest shall be the servant of all." Think, now, of taking such words as these, which set forth one of the great principles of Christ's kingdom, and, in the face of them, insisting upon offering national homage to the Supreme by exalting one section of His followers above all others, and patronising, petting, and endowing its ministers as the only authorised ministers of the Son of God. We *ought* to have a national recognition of God and Christianity, but we cannot have it by trampling contemptuously or heedlessly upon Divine authoricy. Let the rulers of this land, in deference to the God of Peace, do all that in them lies to promote peace on earth; let them strive to their utmost to minister justice to their subjects; let them frame their laws upon an unselfish and impartial basis, aiming thereby to discourage immorality, to suppress vice, and to strike terror only into evil doers; let them seek to render unto all men their due, and to extend equally to all men the protective power of the State; and in this way, by practical obedience to the principles and spirit of the Gospel, they will do far more to please and honour God than they can do by placing the bishops of one particular church in the House of Lords, by giving legal recognition and pre-eminence to the clergy of that church, or by appropriating resources belonging to the whole nation to the special ecclesiastical advantage of less than half its people.

The second plea of justification for a violation by law of religious equality is that the poor require spiritual provision to be made for them at the threshold of their own homes, "without money and without price." To this it may be replied, that a religion which costs people nothing is not often, as a matter of fact, the most highly appreciated. It is not a cheap Gospel that will save people; or, perhaps I might more correctly say, cheapness is not the element of Gospel administration best fitted to secure its acceptance. Life, warmth, disinterested affection, self-sacrifice, gentleness—these go much further to commend the grace of God to the poor than any costly provision of means at other people's expense, or any legal authority or social pre-eminence enjoyed by the clergy. But how has the existing system affected the poor in regard to their spiritual interests? Are they, as a class, won to religion by the agency of the State Church? Have they not everywhere, in town and in country, become very largely alienated, not merely from the church "as by law established," but from all religious organisations? It would be a mistake to do injustice, and to over-ride equity, even for the purpose of saving the souls of the poor—for God's laws cannot be transgressed with impunity. But, in truth, it is found to be a mistake that does not pay—a pretence that is not made good—an assumed responsibility that cannot be discharged. The poor must be won by some other means than by an ostentatious disregard of religious equality, even for their sakes. We commend to notice the declaration of God by His prophet—"He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

I have now done. I have looked at the question, as you will have observed, chiefly in its religious aspect. I reserve its political bearing for another place at another time. I think I cannot be far wrong in taking it for granted that Nonconformists care more for religious equality, for the effect which its adoption by the Legislature would have upon the progress and development of Christian life in this country, than for the political justice which the act would do themselves. They do not by any means under-value the latter object, but it is with a view to the former that their main interest in it is called forth. Hence it is that I cherish the hope that the question of the Church Establishment will be settled in a religious spirit, not by the prevalence of mere numbers, still less by political passion, but calmly, considerately, and on a basis of principle which both sides will mutually recognise. That it will be settled before the end of another decade is, I think, very likely. Indeed, many shrewd politicians predict that the existing system will not endure so long, so furiously do warring sections rage within its confines. But whether this be so or not, I for one confidently believe that the friends of religious equality will see their work surely and fully accomplished. It may not be done by Nonconformist bodies alone—I hope it will not—but it will be done nevertheless, and done, I trust, by the union of large numbers within the Church of England with the religious communities outside of it, for the purpose of rescuing Christian ministrations from political strife, and trusting them to those inspirations of the Divine Spirit which according to the Apostle "are mighty to the pulling down of strongholds." (Great applause.)

A vote of thanks to the lecturer and chairman brought the proceedings to a close.

MR. GLADSTONE ON THE PROGRESS OF UNBELIEF.

Mr. Gladstone has republished his Liverpool speech, with some passages which he had intended to include, but was obliged to omit for want of time, together with an introduction and notes. The burden of the introduction is "to show the change in the tone of the public or the speculative mind during the last forty years, and to supply a measure of the distance over or down which we have travelled within that period." In proof that there has been what Mr. Gladstone calls a *downward* movement, the right hon. gentleman quotes Mr. Hugh James Rose, who wrote in 1829, "As far as I have been able to collect, no persons have stood forward very recently as the *avowed* opponents of Christianity, whose characters or whose works give them any claim to consideration or reply." Dr. Whewell's "Bridgewater Treatise on Astronomy and Physics" was published in 1834, "and the whole of that series given to the world about the same date seemed," Mr. Gladstone says, "to be a public proclamation of the established harmony between science and religion." The universities had not for a long time been disturbed by any controversy affecting the foundations of belief. Dean Milman's "History of the Jews," which appeared about 1830, was attacked with severity, perhaps almost ferocity, by Dr. Faussett, then the Margaret Professor of Divinity at Oxford. The same work was republished, with a preface fully maintaining its propositions, in 1863. Those who read it now will find some assistance towards estimating the change in our position, from observing the slightness of the cause which then sufficed to produce an excitement not inconsiderable. I must add that for twenty years, or thereabouts, from that time, according to my observation, belief was everywhere, to all appearance, progressively extended and confirmed." Mr. Gladstone thinks the first note of the coming assault was the publication of the work entitled "Vestiges of Creation." "It obtained a wide circulation; but in general society it was almost universally condemned. I here purposely confine my references to the works of men anonymous or dead. The difference of times become observable when the fatalistic book of Mr. Buckle, notwithstanding its ungainly form and the portentous width of its plan, became a favourite even in drawing-rooms and in boudoirs. But the spirit of class with us enters into these matters among others; and while unbelief well printed, well bound, and well ushered into the world—in a word, unbelief in broadcloth—seems to be held perfectly 'respectable,' unbelief in fustian is still almost savagely condemned." The aim of his address, Mr. Gladstone says, "is not to preach pessimism, but to point to a specific evil for a

specific purpose. And that purpose is to warn, I will not say to prepare—for that is a much larger matter—the minds of those who heard it, against that which they cannot fail to meet with, warned or unwarned. I named accordingly one or two of the seductional (I am almost tempted to call them cant) phrases of the day, and some of the thoroughly unsound intellectual habits which, it is strange to say, are more or less tolerated among those sometimes described as the thinkers of the age, sometimes by other favourite and less imposing titles." Mr. Gladstone proceeds:—"I wish to place on record my conviction that belief cannot now be defended by reticence, any more than by railing or by any privileges and assumptions. Nor again, can it be defended exclusively by its 'standing army'—by priests and ministers of religion. To them, I do not doubt, will fall the chief share of the burden, and of the honour, and of the victory. But we commit a fatal error if we allow this to become a merely professional question. It is the affair of all. It is very difficult in handling such controversies to avoid the tone of assumption and denunciation. I desire therefore, once for all, to abjure all imputations against motives or characters. Equal credit for the love of truth should be allowed by all to all, and the endeavour made, or at least intended, to unite plain speaking with personal respect. Yet this, though an obvious, it is not an easy duty; for it is impossible to view certain states of mind as other than the results of strong though honest self-delusion. This duty of personal respect is especially due at a time when the writers against Christian belief stand in a moral position so different from that of its principal French assailants during the last century. The combat is not now with the authors of the 'Pucelle' and the 'Confessions,' but with men who, though they believe less than Voltaire and Rousseau, either revere or sympathise more; who for the most part seek to avoid hard language; who commonly confess not only that Christianity has done good, but even that it may still confer at least some relative benefit before the day of perfect preparedness for its removal shall arrive, and even the most 'advanced' of whom, like the author of the 'Martyrdom of Man,' appears to be touched by a lingering sentiment of tenderness, while he blows his trumpet for a final assault at once upon the 'Syrian superstition,' and on the poor, pale, and semi-animate substitutes for it which Deism has devised."

OUR STATISTICAL SUPPLEMENTS.

The following, which appears in several of this morning's papers, will explain itself:—"We are requested to correct two errors in the *Nonconformist* supplement of last week which were copied into our columns. In the statistics of accommodation supplied by the principal religious bodies in the seventy-seven towns relative to which there was a comparative statement the Church of England was, by a transposition of figures, credited with 1,040,672 sittings instead of 726,196, and by a miscalculation with an increase of 34 per cent. since 1851 instead of 36 per cent. These errors do not affect the general conclusions drawn from the Summary Table, but it is wished that the correction of the last-named mistake in particular should not be limited to the columns of the *Nonconformist*."

The subjoined letter appeared in the *Times* of Thursday:—

Sir,—I would earnestly caution the public against drawing a false inference from certain statements made in the last number of the *Nonconformist* newspaper. The compiler of the *Nonconformist* statistics tell us that "the final result of the inquiry" which he has superintended is that in regard to eighty-four cities and boroughs, with a population of 6,000,000, the Church of England provides nearly two-fifths of the means of worship, and "the religious bodies outside the Establishment a little over three-fifths." I suspect I know personally the compiler of the *Nonconformist* statistics, and I respect him; but, as I said before, the public should be cautioned in respect of the above figures. They may or may not be accurate, but they are misleading.

I ask whether figures derived from eighty-four cities and boroughs are to be accepted as typical of the strength of the Church of England or of any other religious community? I most earnestly affirm that the proportion of two-fifths and three-fifths expresses nothing. The vast agricultural area of England and Wales, teeming with small country towns, large and small villages and hamlets, remote from the great highways, have not been inquired into by the compiler, and that if the truth could be elicited from these the proportions derived from the eighty-four cities and boroughs would be entirely upset.

Does not a great deal of the strength and influence of the Church of England lie in the agricultural parts of the country? In small towns and in thousands of villages not a single Dissenting place of worship is seen. There is the venerable parish church erected by the piety of our ancestors; its heavy tower or graceful spire pointing to the sky is seen among the trees; the parsonage nestles beside it. The people know nothing about Conformity or Nonconformity. The parson christens their children, he sees to their education, he prepares them for confirmation, he marries them, and at last, perchance, it is his sorrowful duty to read over them the last commendatory words of the Church. He is the pastor of his people. His education has enlarged his mind and quickened his sensibilities. He lives upon tithes, and can, therefore, boldly declare the truth, for "he fears not any man." He does not depend upon the pew-rents of petty shopkeepers, who, if told the truth about short weight, would walk out straightway in a body. No, Sir, he has no reason to speak flattering things to tickle the fancies of his hearers. A severe winter, with its long black nights, when all the roads and narrow lanes are blocked up with snow, sickness breaks out among his people; they are in woeful distress. To whom in their misery do they turn anxious eyes? Surely, to their pastor—there is no one else to come to their aid; there may be no resident gentry. A little port wine, a little rice, a little sago, perhaps a thick blanket may be necessary. The parsonage supplies all. I ask whether, knowing all this, as he must have done, he ought to have raised a false issue, dragged a herring across our paths to throw us off the scent by giving the figures for eighty-four cities?

When I see that the whole of England has been included, then, and not before, can I believe that a religious census has been taken. Statistics drawn from eighty-four cities and boroughs exclude the most important *data*—those wanted from the agricultural portions of the country.

I could say more, Sir, but will not intrude further on your space. Such figures as the *Nonconformist* compiler has issued ought to be investigated, and, no doubt, will be before many weeks have passed away.

Your obedient servant,
JOHN FLINT, Registrar of the Newcastle Commission on Education, and late Fellow of the Statistical Society of London.

This is not the place to reply to Mr. Flint's argument as to the rural districts, but it may be noted that so far as the towns are concerned, he seems disposed to let judgment go by default.

(From the *Saloπian.*)

In the face of all adverse criticism, it must be acknowledged, we think, that our enterprising contemporary, the *Nonconformist*, is doing considerable service to the country by collecting and publishing the mass of religious statistics which are now appearing from time to time in its columns. The publication has stirred up an amount of feeling which could only arise over an ecclesiastical or theological question. In other departments of inquiry, a patient endeavour to bring together facts and statistics, for the purpose of throwing what light they would afford upon the condition of the country, would be received in a very different spirit; and it is another illustration of the prevalence and virulence of the *odium theologicum*, that so many critics have fallen foul of our contemporary. An assumption of infallibility was gratuitously assumed on its behalf, and, on that singular assumption the most remarkable charges have been founded. It is sufficient for sensible men outside the limits of hostile religious factions, to say that the *Nonconformist* only lays claim to a sincere desire and careful endeavour to place the facts in their true light, and, so far from deprecating, invites criticism, and, where possible, correction, regarding it, not as opposing, but assisting the extensive and arduous undertaking which has been attempted. In the last supplement we find that the religious statistics of Shrewsbury are included, and we shall transfer the substance of them to our columns. . . If our readers have any good reason to question their accuracy, we shall be very glad to insert communications on the subject. The only object of honest inquirers can be, to ascertain the facts, whatever inferences they may lead to. With regard to inferences, we care to say very little at present, being chiefly inclined to test the accuracy of the facts. It is obvious at once, however, that these statistics are elastic enough to be used in a most improper and unjustifiable way, and it must not be forgotten that the increase in accommodation is not necessarily a measure of the increase of worshippers. It is evident, for instance, that the Episcopal churches may be much better attended now than they were in 1851, and that some of the Nonconformist congregations may be smaller. There is too much truth in the famous saying that "nothing is more misleading than facts, except figures," to allow the patient and candid inquirer to reach his conclusions too rashly after glancing at the statistics we have given. All they can be safely assumed to prove now, without further information, is this: that there is a great deal of vitality and movement amongst the voluntary religious communities of the country, and that their members *appear* to be rapidly increasing their majority over the members of the Established Church.

PRINCE BISMARCK AND THE ULTRAMONTANES OF GERMANY.

(From the *Times* Berlin correspondent.)

The Anti-Popery Bills just introduced into the Prussian Lower House by Dr. Falk, the Minister of Ecclesiastical Affairs, are calculated to dispel the apprehensions awakened in some quarters by the appointment of Count Roon. They are all that Bismarck himself could have made them. By one of them, the candidates for clerical office are compelled to go through a regular course of University studies as do the members of the other learned professions; by another the priests are protected from arbitrary punishment or dismissal, but too often indulged in of late by their bishops; while the third provides that to leave the Catholic (or Protestant) Church for any other henceforth requires only a declaration to that effect before the local judge. The change which is likely to be wrought by these laws will be immense. As regards the one first mentioned, it ought to be explained that, whereas up to twenty-five years ago, students of Catholic theology were obliged to receive a regularly scholarly education like their Protestant colleagues, the new charter, which supervened in 1850, freeing all religious communities from the supervision of the State, enabled the bishops to effect a radical change in the studies of ecclesiastical aspirants. From their boyhood they now were mostly brought up in seminaries, or other private institutions, very different in spirit and teaching from the public grammar schools under the control of the State. They then went to the University, where they either lived under clerical supervision, or else, if boarding out, were still directed in their studies by the men presiding over these Popish colleges. Their examination on the conclusion of their studies was mainly in the hands of the bishops, who, it is said, anxiously eschewed all objects connected with the modern culture of the age. In future all this will be different. The boys' seminaries are to be abolished upon the pupils now in them finishing their course, no fresh pupils being admissible as the law comes into force. The future priests being thus restored to a regular grammar school education, will be likewise obliged to keep up their general culture while at the University. They may, indeed, continue to live in Catholic colleges, but before becoming eligible for livings, the State will cause them to be examined in classics, literature, philosophy, history, and natural science. Of these latter encumbrances, the priests of the last generation are supposed to be more or less innocent, the Raumer-Mühler *régime* having, in its dread of latitudinarianism, permitted the bishops to deprive their subordinates of all access to science. The candidate having thus proved his scientific qualification for the clerical calling, that he may be actually appointed requires to be fitted in other respects likewise. Henceforth no priest can be nominated to a living by his bishop if the State objects; no one can be kept in a clerical office if deprived of it by judicial sentence for offences against civil law; while the practice the bishops had of appointing vicars and rectors provisionally, and thus keeping them in utter dependence, is restricted to the period of a year. This, while it will warn the students of Catholic theology not to speak too loudly in favour of the Pope, as has been lately their wont, will shield patriotic priests from undue coercion. The second bill regulates the penalties to be inflicted upon priests by bishops and State. As to the bishops, the whole power left them consists of the right to send offenders to penitential establishments, where prayer is the only penance that can be imposed, and complete freedom in everything else allowed. Any priest may leave these establishments at will, and they are, moreover, to be under the strict supervision of the State. A priest may, of course, be deposed by his bishop; but in this case, as in every other, when he has been punished for obeying the civil law, notwithstanding the injunctions to the contrary received from his superior, he may appeal to the civil court for redress. If a priest is deposed, the State is at liberty to compel the bishop, by a fine not to exceed 1,000 thalers, to fill the vacancy with an acceptable candidate within a year. The bill referring to secession from the Church speaks for itself. It applies to Protestants and Catholics alike, and does away entirely with the existing law, which prescribes a consultation with the parish priest or clergyman before secession can be legally effected. If I add that under the new laws the power left the bishops is expressly vested in themselves to the utter exclusion of the Pope and all non-German authorities, and that all this may be enforced by fines varying between ten thalers and 1,000 thalers, enough is said to describe the character and delineate the principal clauses of this sweeping reform. It is intended by culture to sever the priests from the modern teaching of the Pope, and, until this can be effected, by secular protection to defend them against all those persecutions of the bishops indulged in on political rather than religious grounds. With one blow the independent position so long enjoyed by the Catholic Church in this kingdom is thus changed into something very different from the ecclesiastical ideal. To sum up, the Catholic Church, allowed unrestricted liberty while she confined herself to the cure of souls, is placed under surveillance now that she has begun to meddle with politics, and to attack the German Empire, whom she considers the ally of Italy and the adversary of Catholic Austria and France.

But will the new bills ever become law? In other words, will they be passed by the Prussian Lords? Or will the new peers, who sufficed to carry the County Bill, be too few to secure the enactment of these trenchant innovations against the formidable resistance they are likely to encounter? And if so, will Count Roon consent to pack the Upper House again, and secure the necessary number of Ministerial votes against all dissentients? Looking to his character, the reply to the last question must be doubtful. He has certainly just told the Upper House that he is perfectly at one with Prince Bismarck; that the Anti-Popery Bills have been introduced with the unanimous approval of the Cabinet; and that he does not deserve the suspicions with which he is received by some; yet, in spite of all this, he has still to convince the public that he considers the warding off of Popish attacks a matter of more immediate interest than the preservation of the Prussian Upper House upon its ancient basis. It is evident that were the House packed again a majority would be created for remodelling it entirely; and whether the new Premier will bring himself to aid in such a consummation is more than can be foretold.

In any case, Prince Bismarck does not seem to think of giving in. On the contrary, he continues

the war against the Pope with greater zeal than ever. He has just taken the unusual step of publicly exposing a Chamberlain of the Court, supposed to be in league with the Ultramontanes. In a statement inserted in the *Staats Anzeiger*, with his signature, and purporting to correct a paragraph in a provincial paper, the prince admits that he has thought it his duty to acquaint the Emperor with the Ultramontane agitation carried on by Herr von N., a nobleman intimately connected with the Court. If the prince thinks it necessary to go the length of making such a declaration in the columns of the *Gazette*, we may be sure that he will insist on such important bills as those I have described being carried in spite of all the opposition they may meet.

The Pope does not seem to flinch before his formidable German antagonist. On Monday he received several German ecclesiastics and other persons. Herr Waal, the president of the German Club, read an address to His Holiness in Latin. After conveying the New Year's congratulations, the address implored the Pope's blessing upon all Germans, in order that their faith and religion might be strengthened, and that they might see this year the Church of the German Fatherland victorious over its enemies. Pius IX., in reply, after praising the courage and confidence of those present, spoke of the blow Christ received at the time of His Passion rom the servant of the high priest. He added: —"At the present time the Papacy is likewise struck without cause; the religious orders are suppressed, the Church is persecuted and despoiled. When the Church asks what evil she has done, the only reply vouchsafed is a renewal of the persecutions. Christ wishes that Sovereigns and Governments should be respected, but the latter are, at the same time, bound to defend the Church. Far from doing so, several of them seek even to destroy morality, and with that object they take away from the Church the education of youth." His Holiness concluded by recommending those present, after the education they had received, to hold fast to the faith, even at the peril of their lives.

The *Rock* states that the health of Canon Bardsley, of Manchester, is very precarious, owing to a renewed attack of paralysis.

The *Hampshire Independent* states that complaint has been made to the Bishop of Winchester respecting the intended practice of confession by the Southampton clergy, and that the bishop has promised inquiry into the matter.

THE UNITARIANS are about to erect, in a central part of London, a public hall, at a cost of 30,000*l.*, towards which subscriptions to the amount of 11,000*l.* have already been received.

TITHE COMMUTATION.—It is announced that the value of each 100*l.* of tithe rent-charge will for the year 1873 amount to 110*l.* 15s. 10½d., or about 2½ per cent. more than last year. The average value of 100*l.* tithe rent-charge for the thirty-seven years elapsed since the passing of the Tithe Commutation Act is 101*l.* 10s. 9d.

THE INCUMBENTS' RESIGNATION ACT.—One of the first resignations in the diocese of York under the new Act is that of the Rev. B. Richardson, B.A., vicar of Glaisdale, near Whitby. The rev. gentleman petitions the archbishop asking to be allowed to retire, in consequence of infirmities and age. He has held the living for twenty-eight years. The Rev. H. S. Hilyard, rural dean, was president of the commission, which met at Grosmont. After hearing evidence they reported to the archbishop, stating that they thought it desirable that the rev. gentleman should be allowed to resign. The archbishop has notified his approval of the report, and has declared the living vacant on and after the 19th instant. The full pension under the Act was allowed the incumbent.

MR. PEASE, M.P., ON DISESTABLISHMENT.—Mr. J. W. Pease, M.P. for South Durham, was one of the speakers at a meeting of the Liberal Association for that division, held at Darlington on Monday night. In the course of his address, the hon. member said that he had made the most careful inquiries, and he was told the disendowment and disestablishment of the Church in Ireland was working well; and that it had been attended with the result of not only stirring up the Protestants but also the Roman Catholics to greater zeal in religious work to the benefit of the general community. (Applause.) He expressed himself in favour of the disestablishment of the Church of England, but he did not think that that would come very quickly. Measures had been passed all tending to the one great scheme of the disestablishment of the Church, and he believed that the Church would do more good if not connected with the State.

THE DUNDEE HERESY CASE.—On Wednesday the lecture on prayer recently delivered at South Shields, by the Rev. William Knight, and which appears in the *Contemporary Review* for last month, formed the subject of discussion before the Dundee Free Church Presbytery; the Rev. Mr. Dunlop, moderator. The clerk (Dr. Wilson) called the attention of the Presbytery to an article published by Mr. Knight, and which appeared to him to contain views contrary to the teaching of the Scriptures and the Church, and moved that the presbytery appoint a committee to examine carefully the article by Mr. Knight on the subject of prayer published in the *Contemporary Review*, and bring up a report on the matter to the next ordinary meeting of the presbytery. It was distinctly understood that the presbytery was not committed to any line of action. Dr. Wilson subsequently submitted a petition signed by eighty-two office-bearers of the church. The document declared the growing evidences of unscriptural teaching on the part of Mr. Knight, and, after criticising at great length his lecture on prayer, called on the presbytery to take judicial action in the matter. After some discussion, it was agreed that the document should lie on the table. Dr. Wilson, Mr. Bruce, and Mr. Dunlop were appointed the committee.

THE BISHOP OF EXETER AND THE REV. G. PORTER.—A letter has been published from the Bishop of Exeter concerning the sermon preached by the Rev. G. Porter on the Holy Communion, and respecting which it was understood that legal proceedings would be taken. Mr. Porter denied that there was any Scriptural proof that the Lord's Supper must necessarily be administered by a priest in order to secure its validity, and he also denied that there was any exceeding mystery attached to that sacrament. The bishop says that although, in his opinion, no court would hold that the passages quoted from the sermon contradicted the passages quoted from the formularies, yet, though there was no contradiction in detail, still the general teaching of the sermon diverged very far from the teaching of the Prayer-book. In his desire that the Lord's Supper should not be over-valued, Mr. Porter has gone very far to the other extreme, and he regretted exceedingly that the rev. gentleman should have uttered many things that he had in the heat of the controversial argument. Still, the latitude given by the courts to clergymen was limited by precise statements, and not by general demeanour of formularies. He did not think any court would hold that passages quoted from the sermon contravened those quoted from the formularies. He should not think it his duty to put any obstacles in the way of any party proceeding against Mr. Porter at law.

ECCLESIASTICAL WINDING-UP IN IRELAND.—The *Pall Mall Gazette* gives the substance of some published statistics relating to the winding up of the affairs of the disestablished Church of Ireland. On Jan. 1, 1871, there were 2,380 of the clergy. Of these 1,459 were incumbents and 921 curates. On Jan. 1, 1873, all the surviving clergy had commuted, except ninety, of whom seventy-three were incumbents, and seventeen curates. Between thirty and forty incumbents availing themselves of the 67th section of the Act, excluded their glebe-houses and land from commutation. Of the seventy-three non-commuting incumbents, about twenty have land let to tenants. There were 519 Presbyterian ministers on Jan. 1, 1871, and all have commuted except thirty-five. The whole estimated property of the Church was sixteen millions, the compensation has amounted to about eleven millions, and it is expected that the advowsons will cost one million. The Treasury have advanced six millions to pay the compensation, and the Commissioners owe the Church Representative Body about four millions. It may be estimated that a surplus of about five millions will remain; but in order to realise it in reasonable time, and give full effect to the Church Act, it is suggested that it would be desirable to have a supplemental Act, in order to enable the commissioners to sell the rent-charges, or convert them into annuities with liberty to redeem them.

Religious and Denominational News.

THE REV. H. S. BROWN'S "SILVER WEDDING."

THE EXPERIENCE OF A NONCONFORMIST MINISTER.

On Friday evening the Rev. H. S. Brown's "silver wedding" celebration, at Myrtle-street Chapel, Liverpool, was brought to a close by an address delivered by the reverend gentleman, and entitled "A quarter of a century in the Nonconformist ministry."

Mr. BROWN commenced his address by giving a brief account of the origin and history of the Baptist church meeting in that chapel, which, exactly twenty-nine years ago to the day, had been opened for public worship. Having spoken of his settlement in Liverpool, in 1848, he referred at some length to his own experience as a Nonconformist. The life of a Nonconformist minister was often represented as something almost dreadful to contemplate. Of all men not in positive slavery he was the least independent; he was obliged to speak as the congregation wished him to speak; he was often in mortal terror lest he should offend some of them; his deacons were, in many instances, the plague of his existence; he was kept in very straitened circumstances; his status in society was low and the people he associated with were plebeian, vulgar, destitute of culture; many Nonconformist ministers, unable to endure such a lot, abandoned it, and either took to a secular calling or entered the ministry of the Established Church, where their position was in all respects greatly improved. Such things were said to the discredit of the Nonconformist ministry, and he would not say that there was absolutely no truth in them; but, as to the alleged bondage and misery of such a life, he would honestly tell his hearers how much of them he had met with. He had found the life of a Nonconformist minister to be very laborious. A great number and a great variety of arduous duties had devolved upon him during these twenty-five years, in public and pastoral work. But on this subject he would not dwell; the life of the Conformist minister was fully as laborious as his had been, and, in many instances, perhaps, far more so; and he believed that of this none of them, whether in the Established Church or out of it, complained. What they did they did cheerfully, and under a strong sense of duty; and no man should think of entering the ministry of any church who had not made up his mind for one of the most laborious lives that any man could live. He would not speak further of what was common to him along with ministers of the English Church; he would refer to what was supposed to be peculiar to the life of a Nonconformist minister. Such a minister was often regarded with commiseration because of his poverty. Well, he (Mr. Brown) believed that poverty was not the lot of Nonconformist ministers alone. The financial position of many clergymen of the Established Church was just as deplorable. He knew something of that by painful experience. His father was a clergyman of the Church of England. For many years his stipend was less than 100*l.* He (Mr. Brown) would never forget the privations experienced in the humble, half-ruined vicarage in which he had been brought up. For the last thirty years he had shuddered as often as he called to mind the sufferings endured by his parents, brothers, and sisters, in these miserable days of penury. He had never taken credit to himself for having made a great sacrifice of good prospects in abandoning the intention, once cherished by him, of becoming a clergyman of the Established Church. He was quite as open to the charge of having gone over to the Nonconformists for filthy lucre's sake as entitled to the praise of having made a pecuniary sacrifice in obeying the dictates of his conscience when he became a Nonconformist; and he always had protested and would protest against its being broadly laid to the charge of the Church of England clergy that they were influenced by the love of gain. But as to the Nonconformist ministry in a financial point of view: the day he entered it, a young man and a bachelor, voluntaryism put him into a better position financially than State-Churchism had found for his father, with his nine children, after thirty-five years of very faithful and laborious service. He (Mr. Brown) had experienced nothing but the most generous treatment in regard to pecuniary matters; and he would be the most ungrateful wretch in the world if he were to complain of what the Nonconformist ministry had been, in that respect, to him. It might be said that his was an exceptional case. That it was somewhat exceptional he admitted, but he thought that where the poverty of Nonconformist ministers was spoken of, both friends and foes were too much in the habit of drawing the long bow. He had been on intimate and confidential terms with many of his poorer brethren, but he had very seldom heard them complain. They were either miracles of heroic patience, or they were much better off than some people supposed. At any rate he had seldom if ever seen the children of a Nonconformist minister in a more pitiable plight than that in which he, his brothers, and his sisters had been in their early days. But if the Nonconformist ministers were poor, they had the consolation of knowing that they had this mark of being successors of those, one of whom said, "Silver and gold have I none." It was said that the Nonconformist minister experienced much trouble through the republican constitution of his church. In church-meetings he was liable to be opposed, thwarted, and to hear many things said and see many things done that were not according to his taste. He (Mr. Brown) thought it a very good thing for a minister that he should not be allowed to make a fool of himself by having everything his own way. He remembered that when the parishioners of his father's parish held their vestry meeting at Easter and came into the parish church, fresh from the public-house, there was many an unseemly squabble over the patching of the roof, the heating of the stove, and other paltry things. He had been present at perhaps 300 meetings of the Myrtle-street Church; and, although many questions had been discussed, with much difference of opinion, and although every person present had the right to speak and to vote, there had never been "a scene"—never; there had been, so far as he could remember, nothing of which any one could have had reason to be ashamed, had all the newspaper reporters in Liverpool been present to take notes of the proceedings. Deacons were spoken of as men consequential and over-bearing. A saying had been ascribed to Mr. Spurgeon which, however, he (Mr. Brown) had heard Mr. Spurgeon publicly disavow—viz., that "if you resist the the devil he will flee from you, but if you resist a deacon he will fly at you." Now nothing could be more unfair than such misrepresentations. He had had to do with many deacons, and had not to complain of an unkind deed done or an unkind word spoken by one of them in the thousands of interviews he had held with them; he had met with uniformly gentlemanly treatment from them all, and was beyond all measure indebted to them for the counsel and assistance which, as men of business and experience, they had afforded him. But that which was commonly regarded as the crowning misery of a Nonconformist minister's life was the condition of abject dependence in which the unfortunate man was placed. He was at the mercy of the whims and caprices of his people; they command the supplies and can starve him out. In this respect, however, Nonconformist ministers and ministers of the Established Church, who have to depend largely upon pew-rents or other voluntary offerings, were pretty much in the same boat. He did not think that absolute independence was good for either pastor or people. Dependence might be a temptation to unfaithfulness; independence was an equally strong temptation to indolence; and, unless the church existed for the

ministry and not the ministry for the church, the people ought to have some checking, some controlling power; and ministers in the Established Church often found that, if they chose to introduce doctrines or ceremonies distasteful to their people, the popular will, in some form or other, checked and controlled them. All Christian ministers, while they were servants of Christ, were the servants of the church, and were not to be "lords over God's heritage." Mr. Brown enlarged at considerable length on the alleged bondage of the Nonconformist ministry and on the freedom which was boasted of as the peculiar distinction of the clergy of the Church of England. He would tell his hearers of his twenty-five years' slavery, and compare it with the freedom enjoyed by others under the protection of the State. After going over many details he said, "And now what do you think of our bondage? No articles of religion to be subscribed at ordination; no formulated creed to be uttered at any religious service; prayer-books, prayers, or extemporaneous prayers, just as we choose; any chapter or part of a chapter in all the Bible as we see fit; absolute freedom to use such words as we please in the administration of the sacraments, the celebration of marriage, the visitation of the sick, the burial of the dead; liberty to speak freely and boldly upon any topic on which we think well to preach a sermon; the pulpit so largely left at our command that if any man will preach the leading principles of the Gospel, we can ask him to stand there and preach, be he Protestant or Catholic; and yet, forsooth! we are in bondage, can do nothing, dare do nothing, absolutely tyrannised over by our people. Few things astound me more than such statements. If there be a fault in our polity in regard to this matter, it is that the minister often has more of his own way than is good either for him or for the people." Mr. Brown then spoke of what was often said concerning the social position of Nonconformist ministers. For himself, he certainly had not the honour of being acquainted with any of the nobility; and the man who was described in the proverb, "A nod from a lord is a breakfast for a fool," had better give the Nonconformist minister a wide berth. If he wished to cultivate the friendship of the aristocracy, he might possibly do so by becoming a clergyman of the Established Church, and would perhaps have as good a chance if he took orders in the Church of Rome. He (Mr. Brown) would deserve the uttermost contempt if he complained that the society with which it had been his privilege to mingle was not good enough for him. He referred in grateful terms to eminent ministers whom he had known as his friends, and to the manner in which many of the most deservedly esteemed of his fellow-townsmen had always received him. But a minister was not to cultivate exclusively or chiefly the friendship of the great and the wealthy. "If," said Mr. Brown, "any man can speak of the friendly and familiar terms on which he stands with peers and baronets, I hope I do not envy him—I think I have no reason to envy him—so long as I can regard hundreds and thousands of the working people as my friends, and they can look upon me as one of theirs. Now I have told you what life has so far been to me as a Nonconformist minister; and what it has been to me it is, in the main, to very many more. And, if now I had to make choice of a profession and a pursuit, I certainly know of none which I should prefer to that in which I have spent so many laborious and happy years. I have not a single complaint to make, not a single grievance to reflect upon; my only feelings are those of surprise and of gratitude, that one who is deeply conscious of a thousand faults should have experienced so much forbearance and so much kindness from all whom he has known."

Mr. P. M. Eastman, of Hackney College, has accepted the unanimous call to the pastorate of the Oxford-road Congregational Church, Putney.

Mr. Alexander Bell, B.A., of the Lancashire Independent College, has accepted a cordial invitation to the pastorate of the Congregational Church, Cockermouth, Cumberland.

Mr. S. Lambrick, of the Lancashire Independent College, has accepted a unanimous invitation to the pastorate of the Congregational Church, Oxford-street, Leicester.

Mr. Noble, of the Lancashire Independent College, has accepted a unanimous invitation to the pastorate of the Congregational Church, Royton, near Oldham.

It is stated that the Rev. Wm. Morley Punshon, the well-known Wesleyan minister, who has been resident in Canada for some years past, intends to return to England in April next, to reside permanently in this country.

The Rev. Charles Chandler, of Marden, Kent, has accepted the invitation of the committee of the London Congregational Chapel Building Society, to be minister of Pentonville-road Chapel, near King's Cross, and will preach there next Sunday, 19th inst., and commence his stated work on Feb. 16.

The memorial to the late Rev. Hugh Stowell consists of the Stowell Memorial church, with parsonage, erected at a cost of 12,500*l.*, and the Stowell Memorial Schools, in Holland-street, Salford, just finished at a cost of nearly 3,000*l.* The principal portion of the cost of the latter has been supplied by Mr. William Atkinson, of Southport, and the land was given by Mr. William Clowes, of Woodhouse Eaves, near Loughborough.

DEATH OF THE REV. HENRY VENN.—The Rev. Henry Venn, the venerable honorary secretary of the Church Missionary Society, died last night at his residence at East Sheen. Mr. Venn was known as a prominent clergyman of the Evangelical School, though for a long time past he has been but little before the public.

UPPINGHAM.—The Rev. E. S. Jackson, in retiring from the pastorate of the Congregational Church at Uppingham, was presented by some of the members and friends with a beautifully illuminated certificate of membership in the Pastors' Retiring Fund, as a memento in his future sphere of labour of the affectionate regard of the people of his first charge. The Bible-classes also presented Mr. Jackson with a handsome marble timepiece for his study.

LOSTWITHIEL.—The Congregational Chapel at Lostwiththiel was, after its being closed for more than a year, reopened about six months ago, with the Rev. E. Stevens, late of Hartland, as the new minister. During Mr. Stevens' short pastorate the congregations have considerably increased, and some additions made to the church. On Tuesday last a tea and public meeting took place in recognition of the new pastor. Mr. Abraham, of Liskeard, presided. Suitable addresses were delivered by the Rev. W. J. Bull, of Lady Huntingdon's Chapel, Bodmin, the Rev. J. Simpson, of Liskeord, Rev. R. E. Bray (Wesleyan), the Rev. R. E. Stevens, and Mr. Santo, of the Methodist Free Church.

NOTTINGHAM.—United services for the promotion of a closer Christian fellowship among the Congregational churches of Nottingham were held on Sunday and Monday, Jan. 12 and 13. On Sunday, Jan. 12, there was a general exchange of pulpits throughout the town for one service, and each minister preached on the special subject of Christian Fellowship. On Monday evening, Jan. 13, a United Communion Service was held in Castle Gate Chapel, when about 700 members of the various churches assembled to commemorate their Saviour's dying love. The Rev. J. Matheson, B.A., pastor of Friar-lane Church, presided, and an address to communicants was delivered by the Rev. C. Clemance, B.A. (Castle Gate), and to non-communicants by the Rev. J. Morley Wright (St. James's-street). A collection was made for the funds of the new Congregational school-chapel now approaching completion in the Meadows, Nottingham.

Correspondence.

STATISTICS OF RELIGIOUS ACCOMMODATION.

To the Editor of the Nonconformist.

SIR,—I observe that the Establishment party, in preparing religious statistics, omit all but the "Orthodox Protestant Dissenters" on our side of the table, on the ground that we have no sympathy with Romanists, Unitarians, &c.!

Suppose that we, in stating the provision made by the Establishment, were to omit all the Anglo-Catholic churches, and all the Broad churches, on the ground that Evangelical Episcopalians can have no sympathy with the Ritualists?

Shouldn't we have good Dr. Hume's thunder about our ears! But "what's sauce for the goose is sauce for the gander!"

I am, yours truly,

J. R. T.

THE SCARBOROUGH STATISTICS.

To the Editor of the Nonconformist.

SIR,—Permit me to direct your attention to the fact that the returns in your newspaper of the religious accommodation in Scarborough do not refer to this town exclusively, but to the entire district included in the Scarborough Poor Law Union; that district extends some thirteen miles outside the town, and embraces thirty-seven villages. As your statistics are generally believed to refer to towns *not* districts, I think this should be stated. Persons at a distance might conclude from these statistics that the Church of England has twenty-one places of worship here, whereas they have only five. The Wesleyans have not twenty-two chapels, but two, with two mission-stations. The Primitive Methodists not thirteen chapels, but two, with one mission station. The Baptists have three chapels not two. The United Methodists not two chapels but one. The Congregationalists have three churches, as correctly stated in your returns. The population of Scarborough is about 24,500, not 36,378 as stated in your return—the latter figures referring to the entire district above mentioned.

I am, Sir, yours faithfully,

ROBERT BALGARNIE.

Scarborough, Jan. 14, 1873.

HOUR OF PRAYER.

To the Editor of the Nonconformist.

SIR,—In last week's number of the *Christian*, is given a summary of an address delivered at the autumnal meeting of the Wilts and East Somerset Congregational Union, by the Rev. R. Rew, in which the following suggestion occurs—"Could we not have our prayer-union, and agree to pray for each other at least once a week? The thought would be helpful that we were asking for the same thing at one time; and who can tell the blessing that might follow?" This same suggestion occurred to the minds of some brethren almost a year ago, and was begun to be carried out in a small way last June. An advertisement was inserted in several papers, and letters also were written calling attention to the arrangement, and the result is, that there are now about 100 friends, who devote an hour every Saturday night, from eight to nine, to pray for a fresh baptism of the Holy Ghost upon the Church of Christ. Most of these friends are Independent, Baptist, and Presbyterian ministers; the rest are like-minded Christian men and women, who are joined in the same wish for God to visit His people. So refreshing has the hour proved, that, although the observance of it was at first only for three months, many have said that they hope to hold it sacred as long as they live. At the close of the year, the brethren met in sectional gatherings, according to the districts in which they lived, to spend two days in prayer—at Sheffield, Derby, Bristol, London; in Scotland, also, some gatherings were held. Where brethren could not get to the meetings, they commonly observed the days at home.

The large response given to a simple announcement of the existence of such an arrangement, and the fact that the same thought pressed upon the mind of Mr. Rew, together with many signs now visible in the Church, lead me to believe that many more brethren will be glad to join us as soon as they know what we are doing. If any feel at liberty to send their names to me, it will be a great pleasure to receive them. We attempt no organisation; we are bound together simply by this spiritual bond; we care to know each other only that thereby we may be able to hold united meetings whenever such are thought to be desirable. We are persuaded that our asking will not be in vain, and rejoice to think that we are only part of a great host who are pleading with God for a genuine revival.

I am, yours faithfully,

J. P. GLEDSTONE.

10, Beaumont-road, Hornsey-rise, N.

THE EDUCATION ACT.

MR. FORSTER AND THE LONDON SCHOOL BOARD.

On Saturday a deputation of members of the London School Board had an interview with Mr. Forster, at the Education Department, to press upon his attention proposals adopted by the board for the amendment of the Education Act. Among those present were Lord Lawrence, Sir John Bennett, Mr. Charles Reed, M.P., Mr. Watson, Mr. Buxton, the Rev. B. Waugh. Mr. Scrutton, Mr. Macgregor, Mr. H. Gover, and the Rev. J. Rodgers. With Mr. Forster was Sir F. Sandford.

The proposals of the board were principally directed to amending certain details of machinery in the Act, so as to enable the law with regard to compulsion being pressed home without the difficulties which were now found to attend the matter. Lord Lawrence briefly enumerated the points which the board had agreed to recommend to the attention of the Government, and stated that it would be unnecessary for him to dwell upon them, the matters having been already privately laid before the department.

Mr. Forster at once said that he could give the board no definite answer on the matter now. If the Government brought in any bill on the education question—and he was obliged to put the point as being supposititions, for the pressure of public business was such as to preclude him from placing it otherwise—the suggestions should have every weight attached to them. They had already been under consideration, and careful examination had been made of the suggestion. If the matter came to actual business—if the Government did introduce a measure, he should want to see some of the board again, and he should ask that a small committee should be appointed, that he might consult the board directly through them. With regard to a suggestion in the recommendations, that the Sunday posting of notices on church doors should be abolished, that, he took it, would be interfering with a custom of officially making known notices throughout the kingdom, and on all matters, and the difficulty might be got over by posting them before Sunday. Mr. Reed said that the officers of the board had to prove that the notices were up on Sunday, and this necessitated persons being employed on Sunday. Mr. Forster then said that with regard to the compulsory law the Government was very desirous that this should be a real law; but, with regard to the suggestions of the board as to the pressure to be placed on parents, it should be recollected that it was not well to invade the liberty of the subject more than was absolutely necessary. The deputation had come only to make suggestions on "certain details of machinery"; but when he saw a representation of one of the most important boards in the kingdom before him he thought he might use the opportunity to ask if they had nothing more to suggest—say, for instance, what their views were as to the extension of the compulsory law generally, and the question of payment or remission of fees. Lord Lawrence said that on the latter question he was sorry to say the board was much divided; it was one of the board's great difficulties, and had not yet been decided one way or another. The proposition to throw the onus of paying the fees upon the guardians, it seemed to him, would not lead to a solution of the question, for it only removed the matter from one board to another. Sir John Bennett expressed the opinion that the balance of opinion had not been so

strongly marked in twelve months' time as it was now, for the board had itself to be educated upon the question. When the board's schools were built there would be another view of it. Lord Lawrence then spoke of the want of powers to deal effectively with parents, and of the additional difficulties given to the board in carrying out the compulsory law, from the magistrates sometimes ruling that if a child was being sent to any sort of school—an inefficient one, where there was no regularity of attendance—that the parent was not amenable to the law; or rather the magistrate sometimes in such a case did not enforce the law. Mr. Forster said no strict rule could be made in an Act which would leave a magistrate without discretion in regard to a case, or the board without discretion as to the case to prosecute. Mr. Watson pressed this point, and said that if sending children to inefficient schools was to be taken as complying with the law, then the board was at once in a great difficulty, and was actually building schools for 50,000 too many children. Mr. Forster said he was not afraid of the board's overbuilding, and it was quite within the mark in what it was doing now, and they would find they would want the space they were building. He might mention, as to the 25th Clause, he was of the same opinion which he expressed in the last session of Parliament with regard to a parent who had the fees paid for his children having a choice of schools if there existed in his neighbourhood several efficient schools so as to make a choice possible. On the point suggesting that a parent who refused to give information respecting his children should be fined, Mr. Forster said the board must be prepared to find precedents for such a course, for the House of Commons would say it was making it a fineable offence for a man to refuse to give information against himself. Mr. Croad said there was a precedent in the demand for income-tax returns. (A laugh.) The Rev. J. Rodgers mentioned the census as being another instance, and Mr. Buxton instanced the registration of births. Some conversation then followed on the views of members present on the mode of election to the board. Mr. Watson and Lord Lawrence spoke of this, and urged that the adoption of a system by which part of the board would only go out of office at a time, instead of a general election being held at once, would be advantageous in preventing the board being scattered and the experience gained being altogether lost, and would prevent any great or violent change. Mr. Forster thought that no great or violent change could occur; for one thing he thought the public would appreciate the work done, and then the cumulative vote would always secure the election of respectable members who had served the constituencies. Therefore he did not share their views that there would be any great change in the board by an election on the present plan. Mr. Reed said that the work had been very heavy, and some would be induced to give it up. Mr. Forster hoped not, and that the members would continue to watch over what they were well carrying out. The Rev. B. Waugh pointed out that there were difficulties by the limitation of area of the compulsory law—families in the suburbs moving over the border line so as to be out of the reach of the London School Board.

Some few other points were talked over, and the interview came to an end by the deputation thanking Mr. Forster, and Mr. Forster expressing his pleasure at listening to the views of the gentlemen present.

THE GOVERNMENT AND THE TWENTY-FIFTH CLAUSE.

Under this heading Mr. Chamberlain, the chairman of the Education League, has addressed a letter to the *Spectator*, condemnatory of the rumoured proposal of the Government in respect to the 25th Clause. The following are the more important passages:—

Assuming that there are now 700,000 persons in actual receipt of parochial relief, it would be a very low estimate to accept that two millions more have either had occasion to apply for assistance at some time during the twelve months, or are on the verge of pauperism, and cannot bear any additional strain on their scanty resources. If the children, who may be taken as one-sixth of these two millions, are to be compelled to attend school, provision must be made for their gratuitous instruction, and the experience of the past affords no guide whatever to measure the magnitude of the question which remains to be solved.

Nonconformists and the friends of a national system of education do not intend that the school fees of some 300,000 children should be paid out of the rates in the form of a subsidy to denominational schools, principally those of the Church of England and the Church of Rome.

They object to these payments:—

1. Because they violate the principles of religious equality. They constitute a new religious tax of the most obnoxious kind, since they are a rate levied not for the maintenance of an ancient fabric, which has possibly historical and local associations which invest it with some general interest, but for the concurrent endowment of antagonistic creeds, and for the support of rival dogmas, with neither of which have many of the contributors any sympathy. 2. Because they obstruct the development of a really national system, by facilitating the competition and perpetuating the existence of the semi-private sectarian schools, which, with the increased grants, and with fees guaranteed by the ratepayers, can be maintained with a minimum of contributions from their denominational supporters. 3. Because they constitute a violation of that sound principle of legislation which requires that taxation and representation should go hand in hand. Under the clause as it stands the ratepayers will be compelled to contribute towards the support of institutions over which they have not the slightest control.

The Parliamentary Secretary of the Poor Law Board, Mr. Hibbert, is reported to have said that if the fees for the schooling of the children of indigent parents were to be paid at all, they should be paid by boards of guardians.

It is hardly conceivable that such a proposal should be seriously entertained, and certainly its adoption by the Government would be such a proof of incapacity to comprehend or unwillingness to meet the scruples of Dissenters as would finally discharge them from all the obligations of party loyalty.

It will be seen at once that the proposal does not remove a single one of the grounds of objection to these payments which I have stated above, while it would create new evils fatal to the spread of education and injurious to the independence of the people. The money would be raised from the same sources in the same proportion. It would be applied to the same objects in the same way. The only change would be in the persons who are to administer the funds. It would still be true that rates levied on all would be used to subsidise particular schools, and to assist their managers in spreading the doctrines of particular sects.

The Government must have lost its senses if it presumes that such a shifting of the cards would satisfy the claims of the opponents of the present system. And while Nonconformists will be irritated by a pretended concession which ignores completely the principles on which their opposition rests, educationists of every creed may stand aghast at a proposal which will carry sectarian conflict and strife into the election of another group of public bodies, which will place the magistrates, the guardians, and the school boards in a position of constant antagonism, and which will in many cases secure the education of the child only at the price of the degradation of the parent, forced to accept a relief which is humiliating to him, in the discharge of a new obligation which the law imposes, but which his resources are insufficient to provide.

If it be worth while to try and recover our confidence at all, it is as well to recognise the fact that the least concession which will secure this end is the entire severance of all connection between the local boards and the voluntary schools—the severance, by the way, which was promised by Mr. Gladstone himself in his speech on going into committee on the Education Bill on June 16, 1870. The repeal of the 25th Clause and the omission of a few words in Clause 74 would accomplish this result; while if a board school, or a school in which the secular instruction was placed entirely under the control of a school board, were insisted on within easy reach of every child, the cases of indigent parents might then be dealt with the remission of fees under Clause 74 in the schools so provided.

THE SCHOOL FEES OF INDIGENT CHILDREN.

On this subject some resolutions adopted by the Central Nonconformist Committee will be found in our advertising columns. Their effect is to protest against the payment of fees by boards of guardians.

At a recent meeting of the Plymouth Nonconformist Association, A. C. Serpell, Esq., in the chair, the following resolutions were adopted on the same subject:—"That the objection felt by Nonconformists to the payment of money out of the rates for sectarian purposes cannot be removed by changing the hand that pays it; that those who have already refused to pay the education rate will as steadfastly and persistently refuse to pay a poor's rate which is to be applied to the same purpose; that such an arrangement as a 'compromise' would therefore be utterly useless. That the only course which will offer any hope of settlement of this vexed question, must be in the direction of one of two alternatives, either the absolute abandonment of Clause 25, whether administered by school boards, guardians of the poor, or any public body; or the adoption—by all schools in receipt of public money, or recognised by the Education Department as efficient public elementary schools—of Clause 14 (2) of the Education Act, which provides that 'no religious catechism, or religious formulary which is distinctive of any particular denomination, shall be taught in the school.' That to put the payment of school fees in the hands of Board of Guardians would be further productive of serious evil, as extending greatly the area of pauperism; that those who may be compelled to seek relief from the guardians for the *education* of their children will inevitably be identified with those who seek relief from the same source, for the support of their children; both payments will be regarded as 'parochial relief,' and the stigma of pauperism will be attached to many who have hitherto struggled successfully against it, and whom it is manifestly the duty and wisdom of the State to encourage in that endeavour."

LONDON SCHOOL BOARD.—At last Wednesday's meeting a report from a committee was presented recommending certain amendments in the Education Act. These were comprised in twenty-one clauses, eighteen of which were adopted unanimously, and the discussion of the others postponed *sine die*. [They are noticed more fully in the report of the deputation to Mr. Forster.] A letter was read from Miss Mary Carpenter, suggesting other changes in the Elementary Education Act, which would enable the board to deal with the difficulties connected with destitute and neglected children. A remonstrance was submitted from the vestry of St. George's-in-the-East against the erection of so many new schools where they were not necessary, and where they would interfere with the existing schools.

RELIGIOUS TEACHING IN BOARD SCHOOLS.—The London Nonconformist Committee have passed a resolution expressive of the very strong disapprobation with which they regard the proposal of Canon Barry, that the London School Board should inspect the religious instruction of the schools under its authority. Such a course will, in the judgment of Nonconformists, involve the application of dogmatic tests, be a gratuitous interference with the freedom of the teachers, and obviously lead to the furtherance of sectarianism in education. On these grounds, therefore, the committee earnestly hope that the proposal will be met with strenuous and successful resistance.

"UNSECTARIAN" RELIGIOUS TEACHING.—The School Board of St. Thomas's, adjoining Exeter, have decided that there shall be an inspection of religious knowledge in their board schools. The first examination will be at Easter. On the motion of Miss Temple (sister of the Bishop of Exeter) it was agreed that the examination should be on the Gospel of St. Matthew. In a discussion at the last meeting of the Portsmouth School Board, on the question whether the Lord's Prayer should be repeated by the head teachers in board schools, Commander Key said, if it were desirable that prayer should be used in the House of Commons and in the army or navy, how much more was it desirable that it should be used in schools. After great battles it had been the custom to have prayers, but after the battle of Trafalgar, in which Lord Nelson died, prayer was omitted, and a gale having sprung up, a large number of valuable prizes taken from the French and Spaniards were sacrificed. Mr. Emanuel asked Commander Key if he was of opinion that those prizes were lost because prayer was neglected, to which Commander Key replied, "Yes, I think they were." The result of the discussion was the adoption of the motion for the repetition of the Lord's Prayer. On the question whether Watts's "Divine and Moral Songs" should be sung in the board schools a long debate has been held by the same school board. In the course of the discussion Mr. Emanuel, who had been asked to be allowed to look at one of the books in question, picked out the following verse and read it:—

Lord, I ascribe it to thy grace,
And not to chance as others do,
That I was born of Christian race,
And not a Heathen or a Jew.

Mr. Emanuel (who is himself a Jew) regarded that as a fine specimen of Christian charity. The debate ended in the adoption of a resolution in general terms, declaring that such music and songs should be used as were approved by the school management committee.

PUBLIC MEN ON PUBLIC AFFAIRS.

Mr. Miall, M.P., was present at the first annual meeting of the East Ward Liberal Club, at Bradford, on Friday evening, and in congratulating the members on having established an institution through which they were attempting to give a higher position to politics, he said that even party politics might be a source of great good—intellectually, socially, and politically—to the locality which they prevailed. There they had had intense party politics, which meant nothing but the active contention of men of different principles and views around centres of political thought. There were those who always wanted to go forward to something better, and there were those who were always wanting to stand still upon whatever standpoint they took. (Laughter.) He liked to go forward. (Hear, hear.) He sometimes went forward so as to almost lose sight of some of his own friends. But generally speaking he liked to go forward, doing what he could by means of Government and all those instrumentalities which were put into play by Government. It was a great thing to be able to detach that process from anything that was impure, gross, or merely sensual, or which being below the grade of that object would have the tendency to drag down the object to its own level. Now, their politics certainly had until very recently dragged them through scenes that were not in perfect accordance with their sympathies. Without ascending to anything that was corrupt or vile in itself, there was naturally associated with party politics, in that place, as well as in all other places, that which repelled a man who wanted to keep his own principles and soul uncontaminated—which repelled men from taking part in elections, especially Parliamentary elections. But he was glad they were lifting this matter up. His colleague had done a great deal for them in that respect. Certainly the ballot—(cheers)—had very largely facilitated the pure and uncorrupt conduct of any election whatever that was subject to it, and consequently he hoped the time was not far distant when even the Parliamentary elections of the borough—while no doubt they would evoke a great deal of party feeling and earnestness—might pass over without any approach to that which they regarded as impure. They gave a better chance for liberal principles by intellectually educating those who professed them than they could otherwise do. Liberal principles depended for their success upon intellectual appreciation of liberty. There was sometimes a passion for liberty, but it was not guided by judgment. In order that it should be guided by judgment and consequently form itself into right political habits, it was perfectly necessary that those who professed and received those principles should fit themselves intellectually to discriminate between what is true and what is spurious in the various manifestations of the principles which were given to the world. The members of the club would discuss principles in which they were deeply interested. There were candidates—of course that was not the case in Bradford—who would come down and deceive a constituency, and speak, for example, of Liberal principles in a very flashy and impetuous way, and they would not know what those Liberal principles imported. He did not wish in the slightest degree

to cast a doubt upon the earnestness of the principles of the House of Commons, but he could pick them out a very considerable number of members of that House, who, voting as they usually did with members of the Liberal Government, and on behalf of Liberal measures, really did not understand where those principles came from, or whither they were tending. They had cast themselves upon a current, and were carried forward wherever the current might go. Sometimes that current turned back in a kind of eddy, and they always found these members carried back in that eddy. So it came to pass that in the House of Commons there was oftentimes an expression of feeling, or rather of conviction, which was not an intelligent expression of conviction on the whole, and which, after a considerable discussion in the country at large among constituencies, would be far better understood than it was in the first instance. There was the question in which he took a deep interest. If every man in the kingdom, and especially every elector, could only see and know, by resolute inquiry and reading and discussion, what was the object at which he and his friends aimed, and what was the motive that impelled them to carry that object, he believed that a large majority of them would joyfully go with them. (Cheers.) He would advise the delivery of political lectures on the main principles of Liberalism by members of their own body. He counselled their earnest attention to organisation. There was nothing so distressing as to see a large body of political influence dispersed for want of organisation. What might be the future of politics he did not know, and would not in such a cheerful meeting attempt to prophesy, unless he could prophesy smooth things, which might not be prophesying the things that would be. Without, however, casting the smallest doubt on what he should call the brightening dawn of the future—for we were only just beginning our political day properly speaking—without doubting the appearance of those streaks of the east which seemed to herald the approach of the day, he would say they had certainly hard battles to fight; and if they were prepared to fight them, ably and intellectually, socially, politically, and morally, even if they lost them, they would do good to themselves. If a struggle should come, let them not despond, or, as the sailors said, let them "never say die while there was a shot in the locker." (Cheers.) He should go back to his work refreshed and strengthened by that meeting, and perhaps when he was engaged in putting forward views which were not very popular in the House of Commons before that body he might strengthen himself by looking back to the time when he was present with them at the celebration of their club's birthday, and come to the conclusion, "Well, I am weak in myself, but I have great moral strength at my back." (Cheers.)

On Monday evening the Right. Hon. H. C. E. Childers, M.P., addressed a very large meeting of his constituents at Pontefract. He spoke on the measures passed since the last general election, and defended the policy of the present Government and the management of the navy while it was under his own control. Mr. Childers remarked that it had been said that England required above everything else rest, that the policy which returned the present Parliament was worked out, and that there was nothing to do but to wait for events—moral and religious events. On this point Mr. Childers said he would apply to England the language recently used by Mr. Bourke with regard to India, and say, "If rest means that the principles upon which English legislation has been carried on for the last few years should not be reversed, I agree that England ought to have rest; but if rest means abstention from introducing reforms which the rapid change of circumstances requires, rest means retrogression." Mr. Childers expressed his gratification at the movement of the agricultural labourers, and said that as there were necessary wars, there might be necessary strikes; and much as he deplored them, he should not for that condemn the existence of trade unions any more than he would condemn popular Governments because they have been sometimes pugnacious. They were sometimes told that in matters of reform precipitancy was the great danger, but he (Mr. Childers) contended that the pitfall against which Administrations must guard was not precipitancy, but incompleteness and compromise. Let me (he said) warn you against the cry of finality, of a mission accomplished, of a policy worked out. Do not be alarmed at the word "Revolution." Continuous and determined progress is the best antidote to revolution. I have no wish to see any of our national institutions weakened—neither the House of Lords, nor the connection of Church and State, nor the tenure of property, will find in me either an open or a secret foe. If I think that education should be brought home to every child, gentle or simple, it does not follow that I wish to banish religion from our schools. If I wish to see higher education, both in England and Ireland, reformed in accordance with the principles of religious liberty, that is no reason why we should destroy our university system. If our local affairs should be popularly administered, we need not fail to recognise the value in the administration of those who now conduct them. If land should be transferred as easily and its succession take the same direction as other property, that is not a reason for destroying either the certainty of the tenure or the liberty of its disposal. No, gentlemen, progressive, unfaltering reform not only is not revolution, but it is the best safeguard against it. Mr. Childers concluded by remarking that the responsibilities which we had undertaken as the unchecked rulers of nearly two hundred millions of inferior races were to his mind a main reason for not postponing the removal of abuses at home, and for doing our utmost to economise our resources. A vote of confidence in the right hon. gentleman was carried by acclamation.

Sir Charles Dilke and Sir Henry Hoare addressed their constituents on Monday night in the Vestry Hall, Chelsea. Sir Charles Dilke said that in his opinion the most pressing political needs of the community were—free land, free church, free schools, free trade, free law, and, as the only means of obtaining them, Parliamentary reform. He spoke chiefly upon free trade, advocated a "free breakfast table," and an increase of legacy and succession duties in the case of succession by strangers, and maintained that our military and naval expenditure was unnecessarily expensive. Why should we not provide for India by a separate army, and for home defence by national enrolment and home drill, backed by permanent scientific and mounted corps, and rely for foreign war, if ever such need should unfortunately again arise, on volunteers from the home force? As for the navy some saving had been effected by the reduction of foreign squadrons, but we still wasted prodigious sums upon our Mediterranean fleet. Sir Charles Dilke also asked why Canada and Australia should take from us so much in direct taxation, and only India, a far poorer country, bear her own costs of every kind, merely because she had no Parliament, and was dumb and weak. He contended that nearly the whole cost of our colonies and dependencies (about three millions and a half a year, excluding India) might be saved, and he suggested that Gibraltar might be neutralised by international agreement. A vote of confidence in the two hon. members was agreed to.

DEATH OF THE EMPEROR NAPOLEON.

The illness of the Emperor, which a week ago did not seem to be very serious, terminated in death on Thursday. His medical attendants found him so well comparatively on Wednesday night, that they decided on another operation next day, but about ten o'clock there were signs of sinking, the action of the heart suddenly failed, and His Majesty expired at 10.45 a.m. in presence of the Empress, the physicians, and Dr. Goddard, the Roman Catholic clergyman. The Prince Imperial was sent for in haste, but he did not arrive from Woolwich in time to see his father alive. Of the Emperor's last moments it is said in the *Standard* by "A French Contributor":—

> The priest arrived and administered the last Sacrament to His Majesty. [The medical report states that the Emperor was unconscious *throughout*.] The Empress, the Duke de Bassano, Viscount Clary, Count Davillier, M. Piétri, and Madame Lébreton were kneeling by the bedside, and nothing could be heard in the room but the prayers of the priest and the sobbing of those present. The religious ceremony terminated—during which the Emperor appeared to give some signs of consciousness—the Empress approached the bedside and embraced the Emperor. The patient then made signs that he wished to give his last kiss to his devoted wife, after which he made a slight movement, heaved two sighs, and expired. The Empress, hitherto perfectly calm, could no longer restrain her feelings; she uttered a cry of anguish and despair, and fell, fainting, on a chair. Her Majesty was obliged, shortly afterwards, to be removed to her own apartment.

The Empress has since been in an exceedingly depressed state, and almost entirely excluded from the outer world. On Friday, according to desire, there was a *post-mortem* examination of the body. It was conducted by Dr. Burdon Sanderson, Professor of Physiology in University College, London, in the presence of the physicians and surgeons lately in attendance upon the Emperor. There was found to be a part of a calculus, the other part having been removed by the operation, but it was discovered that the kidneys were involved in the inflammatory effects produced by the irritation of the vesical calculus (which must have been in existence for several years) to a degree which was not suspected; and if it had been suspected could not have been ascertained. This appears to have been the main cause of the great constitutional derangement of the patient, and would have certainly have shortly produced fatal effects. But the immediate cause of death was the failure of the circulation. Sir W. Gull records a dissent on one point—viz., as to the origin of the calculus, the nucleus of which he holds is "of uncertain duration, and may even have been more recent than is supposed."

The *Times* observes that the *post-mortem* examination has made it evident that though the sudden death of the Emperor was due to the shock of an operation twice undergone, added to the severe suffering which followed on each occasion, and all acting upon a constitutional state already desperate, it was not due to any miscarriage of the operation itself. On Friday, before the *post-mortem* examination, photographs were taken of the Emperor, and also a mask of the face.

The news of the Emperor's death created general sympathy throughout the country. Her Majesty immediately telegraphed a message of condolence, and shortly afterwards Colonel Gardiner, Equerry to the Queen, left Osborne for Camden Place with an autograph letter from Her Majesty to the Empress. Court mourning for ten days was ordered. In various provincial towns, votes of condolence with the Empress Eugénie and the Prince Imperial have been voted.

On Saturday, the Prince of Wales, attended by Colonel Teesdale, paid a visit of condolence to the Empress. Her Majesty felt unequal to receive him personally, but his royal highness stayed some time at Camden Place. Other distinguished visitors called and left their names, and every day since Chiselhurst has been visited by large numbers of people. There has been a great influx of the late Emperor's adherents. Prince Napoleon and the Princesses Mathilde and Clothilde arrived on Saturday, and Cardinal Bonaparte is expected from Italy. Princess Murat and General Fleury, the Duc de Bassano, the Duc de Cambacérès, MM. Rouher, Benedetti, Abbatucci, and Ollivier, the Duc de Gramont, Madame Canrobert, and many others of those who supported the Second Empire, are gathering to the funeral of its founder, which takes place this day. Marshal MacMahon thinks it inconsistent with his position to come over to the funeral, but has sent a letter of condolence to the Empress. Many officers of the French army have, by permission, come to Chiselhurst, but they are not to appear in uniform, and M. Thiers' Government have given instructions that nothing shall be done to interfere with the funeral services in France in honour of Napoleon III., so long as they do not degenerate into political manifestations in public places.

The death of the Emperor excited a deep interest on the Continent, though less so in France than might have been anticipated. In Italy, the services rendered by the Emperor to the national cause have not been forgotten, and in Milan and Venice subscriptions have been opened for a monument in these cities to perpetuate his memory. At the same time measures have been taken to prevent the religious ceremonies on the day of the funeral being made the pretext for political manifestations. The Austrian Court will go into mourning for twelve days.

Early yesterday morning the Prince of Wales, accompanied by the Duke of Edinburgh, drove to Camden Place, where they were received by the Prince Imperial, Prince Napoleon, and other members of the imperial family. Both princes had a short interview with the Empress, and immediately returned to London.

The remains of the deceased Emperor lay in state several hours yesterday, and Chiselhurst was visited by many thousands of persons, the great majority of whom were dressed in mourning. The coffin rested upon a platform in the hall of the mansion, the head having been raised so as to be plainly visible. A velvet pall, emblazoned in silver with the imperial crown and cypher, drooped from the edges of the coffin to the floor. The late Emperor was dressed in the uniform he wore when he last led his army, to which were added the golden epaulettes indicative of his military rank. Across his breast was the Grand Cordon of the Legion of Honour, and he wore also the Chevalier's Cross, and some medals. The hands were crossed; the left one holding a white handkerchief, and upon the fingers were several rings. The features were calm and composed. It was originally intended to restrict the lying in state to four hours, but in consequence of the vast number of visitors who were anxious to witness the remains, it was seven o'clock in the evening before the hall was clear.

The funeral takes place this day, the service being in St. Mary's Catholic Chapel, Chiselhurst, which will not hold more than 150 people. The body of the deceased Emperor will be interred there.

The following sketch of the chief events of the career of the late Emperor is taken from various sources, chiefly from the columns of the *Daily News*. Charles Louis Napoleon Bonaparte was one of the only two princes of the Napoleonic *régime* who at his birth received military honours and the homage of the French people. The other was the young King of Rome, over whose fate a halo of melancholy interest has always rested. It was on the 20th April, 1808, that Louis Napoleon was born at the Palace of the Tuileries. His mother was the beautiful Hortense, daughter of Josephine, the first wife of Napoleon the Great, by her marriage with the Viscount de Beauharnais. All accounts represent Hortense as having been one of the loveliest and most unhappy women of her day. Her marriage was a most unfortunate one. At the order of Napoleon she was wedded to his brother Louis. She had no affection for him, and during the whole of their married life they scarcely spent four months together. When her second son, Charles Louis Napoleon, was born, Napoleon I. decreed that the event should be celebrated with imperial honours. For the first six years of his life Louis Napoleon lived chiefly in Paris, where his mother was one of the ornaments of the imperial court. In 1814 the overthrow of his uncle brought the allied Sovereigns to Paris, and it is related that upon that occasion the little prince excited the deepest interest on the part of the Czar and the King of Prussia, and was saluted by them as "your Imperial Highness." In the following year Napoleon's escape from Elba brought him once more in contact with Hortense and her children. It was with them that he spent the last days of his life as Emperor at Paris. They were with him when, on the eve of his departure for Waterloo, he distributed the imperial eagles of France to his army on the Champ de Mars. When he came back from Waterloo defeated and dis-

crowned, it was with Hortense and her two sons that he spent the last days before he left for St. Helena, and it has always been declared that, young as Louis Napoleon was at the time, he retained throughout his whole life a vivid recollection of the parting scene with his great uncle, when the Emperor blessed him, and commended him to his mother's care as the future hope of his race.

Then comes an interval of nearly sixteen years in the life of Louis Napoleon during which no event in his history worthy of notice occurred. He lived first in Bavaria, then in Switzerland, and finally in Rome, during this period spending his whole time with his elder brother and his mother, who bore the title of Duchess of St. Leu. His elder brother soon after died, and Louis became sole representative of his parents. The duchess and her son was not permitted to reside in France, and after spending several months in England, they settled in Switzerland, the death of the Duc de Reichstadt, the only son of the Emperor, making Louis the head of the Bonapartes. He gave all his time to the consideration of subjects connected with political and military affairs, and during the latter part of 1832 he wrote a book called "Political Reveries," from which it is easy to see that even thus early he had a time in view when "by the will of the people," he should be declared "Emperor of the French Republic." The time had now arrived when he began his attempt to carry out his ambitious ideas —when in fact he commenced that assault upon the French throne which was eventually to succeed. Success, however, was certainly not his lot at first. There must have been some glaring weakness in his character or he could never have involved himself and his few followers in the ridiculous disaster of Strasburg. The French people laughed at it; the press scoffed at the misguided youth; and the king felt that he could afford to treat him with clemency. Instead of shutting him up in prison he quietly deported him to the United States, presenting him with 600*l.* towards his maintenance when he got there. Louis Napoleon professed to be overcome with gratitude at the clemency which was thus shown towards him, but he expressed the liveliest regret at the misfortunes into which he had involved his followers. He spent some months in the United States, and it is said that he even prepared to settle there for life. In the summer of 1837, however, he received a letter from his mother telling him of her illness, and he arrived in Switzerland only to close her eyes in death. But the jealousy of the French Government procured his expulsion from Switzerland, and he came to England, and taking up his abode in London, spent more than twenty months in the metropolis. His residence, whilst in London, was a small house in King-street, St. James's-square, now, we believe, in the occupation of Sir Thomas Bazley, one of the members for Manchester. Here, in three or four rooms on the first floor, dwelt the future Emperor of the French, during the whole of 1839 and part of 1840. It is worthy of note that during this period he gave himself up almost entirely to pleasure. He formed many friendships amongst the gayest members of the gay world.

In August, 1840, Louis Napoleon started upon his madcap expedition to Boulogne. This was a repetition of the Strasburg affair upon a larger scale. Hiring the City of Edinburgh steamboat, he set sail from Margate with fifty-five of his friends and a tame eagle—the eagle which has since excited the scorn of Victor Hugo and the laughter of the world. Landing at Boulogne, he marched to the guard-house and called upon the troops to join him. The troops refused to listen to him, the National Guard was called out, and the prince was captured in attempting to escape to his steamboat. On the 28th September he was tried before the Court of Peers. Even Kinglake admits that upon this occasion he knew how to comport himself, with a generous care for the safety and welfare of his followers. The speech which he delivered in his own defence was a remarkable one, claiming the throne of France on the ground that four million Frenchmen had by their votes elevated his family to supreme power. Notwithstanding his own appeals and the eloquence with which he was defended by M. Berryer, he was found guilty, and sentenced to perpetual imprisonment.

The next six years of his life were spent as a prisoner in the fortress of Ham. He occupied his time during this long interval of confinement in severe study and in authorship. No one can doubt that it was this period of seclusion which converted him from the man of theory to the man of action. Hitherto all his attempts had been the attempts of a dreamer and an enthusiast. During those long hours in the citadel of Ham Louis Napoleon ceased to be a mere dreamer, and learned that enthusiasm by itself can accomplish nothing. It was as a changed man that he left his prison behind him when he escaped from it on the 25th May, 1846. His confinement had been a rigorous one, and no hope of its termination was held out to him by the Government. Wearied at length of his life in that dismal confinement, he succeeded in effecting his escape disguised as a carpenter. Once more he became a resident in London. It was at this period of his life that he became best known to London society. He had gained additional notoriety through his imprisonment and escape from Ham, and he was lionised in the English capital, as it is the habit of the gay world to lionise celebrities of whatever kind. The Prince became the tenant of a house near Sevenoaks, and divided his time between this place and his London apartments.

1848 came, and with it the convulsions which shook half the thrones in Europe. The Prince was, of course, on the alert, for great events were transpiring in Paris. The Government of Louis Philippe fell almost without a struggle for existence. Barricades were again erected in the narrow streets of the capital; the King, under the homely name of "Mr. Smith," reached England, a fugitive, glad to escape with his life, and a Provisional Republican Government was established. Within a few days Louis Napoleon was in Paris, hoping to profit by the strange turn which events had taken. He found himself coldly received, however. The Provisional Government seemed to have no very high appreciation either of his talents or his virtues, and he was compelled to return to England. It was at this time that he acted, on the occasion of the Chartist riots, in the humble but not dishonourable capacity of a special constable in the streets of London.

It was now proposed to the National Assembly to repeal the proscription which had so long existed against the members of the Bonaparte family; but, strange to say, the proposal was expressly framed in such a manner as to exclude Louis Napoleon. The Prince protested against this, claiming his right as a French citizen, and demanding to be permitted to serve his country. There was something like anarchy for a time in Paris; but in September of this year, five different departments returned Louis Napoleon as their representative by such large majorities that he was enabled to override the proscription which still existed against him. He returned to France, and immediately took his seat in the Assembly. Here, according to Victor Hugo, he had his seat in "the Mountain"; he spoke little, however, and seemed anxious that his name should be put forward by his friends rather than by himself. In the following December, however, when the election of President took place by universal suffrage, the ex-prisoner of Ham, the lately proscribed and exiled Bonaparte, was returned as Chief of the Republic by an immense majority. The voting for the different candidates was as follows:—Louis Napoleon Bonaparte, 5,434,226; General Cavaignac, 1,448,107; Ledru-Rollin, 370,119; Raspail, 36,900; A. de Lamartine, 17,910; General Changarnier, 4,790.

On Thursday, the 20th of December, 1848, the President took the oath of fidelity to the Constitution.

"Amid the profound silence," says Victor Hugo, "of the 900 representatives, of whom almost the entire body was collected together, the President of the Assembly, Armand Marrast, rose and said, 'In the name of the French people, whereas the citizen Charles Louis Napoleon Bonaparte, born at Paris, fulfils the conditions of eligibility prescribed by Article 44 of the Constitution; whereas in the ballot opened throughout the extent of the territory of the Republic, for the election of President, he has received the absolute majority of votes; in virtue of the Articles 47 and 48 of the Constitution, the National Assembly proclaims him President of the Republic from this present day until the second Sunday in May, 1852.' . . . The President of the Assembly made a sign, the door on the right opened, and there was seen to enter the hall and rapidly ascend the tribune a man still young, attired in black, having on his breast the badge and riband of the Legion of Honour. All eyes were turned towards this man. His face, wan and pallid, its bony emaciated angles developed in prominent relief by the shaded lamps, his nose large and long, his upper lip covered with moustaches, a lock of hair waving over a narrow forehead, his eyes small and dull, his attitude timid and anxious, bearing in no respect a resemblance to the Emperor: this man was the citizen Charles Louis Napoleon Bonaparte."

The oath which the Prince took upon this occasion, the oath which he was so often afterwards reminded of by his enemies, ran in these words:—

In presence of God and before the French people, represented by the National Assembly, I swear to remain faithful to the Democratic Republic, one and indivisible, and to fulfil all the duties imposed on me by the Constitution.

In a speech which the President delivered immediately afterwards, he said:—

The suffrages of the nation and the oath I have just taken, command my future conduct. My duty is clearly traced out. I shall fulfil it as a man of honour. I shall regard as the enemies of the country all who seek to change by illegal means that which entire France has established.

The President took possession of the Elysée National as his official residence, and here he slept in the bedchamber last occupied by his uncle the Emperor in Paris. His first ministry were—M. Odillon Barrot, President of the Council; MM. Drouyn de Lhuys, Léon de Maleville, H. Passy, de Falloux, Bixio, General Rullière, and de Tracy. Commands in the National Guards and the army were given to Generals Changarnier and Bugeaud. It soon became apparent, however, that the new Ministry and the Constituent Assembly were not likely to act in harmony, nor was it the policy of the President that they should do so. Eventually the Assembly by a narrow majority decreed its own dissolution, and a new Chamber met on the 28th of May, 1849. Then followed the expedition to Rome to suppress Mazzini's republic, the abortive insurrection in Paris, which resulted in the flight of M. Ledru-Rollin, the formation of a new Ministry under M. Ferdinand Barrot, and the prorogation of the turbulent assembly for four months. Meanwhile the Orleanists assembled at Claremont in homage to the memory of the ex-King Louis Philippe, who had just died; the Legitimists made their manifestation at Wiesbaden, round the person of the Comte de Chambord; those of the Republican party who were not in exile or in prison were on the alert; while the President was reviewing the troops in the Champs de Mars and at Satory. A society was organised to extend the agitation in favour of the Prince, and to promote his designs.

The commencement of the year 1851 was signalised by the most energetic act of the President's Administration—the removal of General Changarnier from the command of the Army of Paris. General Changarnier was regarded by all parties as the French Monk who was to restore the Monarchy. Shortly after depriving Changarnier of his command, the President dismissed the Ministers and formed a new Cabinet. In May the time had arrived when the question of the revision of the Constitution could be legally brought forward. This gave rise to passionate discussions in the Assembly and in the country. It was voted on the 19th July by 446 ayes to 278 noes; but as it was necessary to have a majority of three-fourths to carry a revision, the motion was really lost. The country now began to be agitated from one end to the other. There were arrests and press prosecutions in abundance, and on the 21st of October the departments of the Cher and Nièvre were placed in a state of siege. The Cabinet, which had been framed in April, resigned in October, and a new one was formed of men who were more devoted to the policy of the President. The law of May 31, which had been passed by the so-called Moderate Party against the Advanced Republicans, was now made the instrument of their defeat and ruin by Louis Napoleon. The Ministry proposed the abolition of this law and a return to universal suffrage, but the motion was rejected by the Assembly. A proposition, made soon after, conferring on the President of the Assembly the right to give direct orders to the army, was also rejected. The fact of such a motion having been made showed that men's minds were haunted by the approach of some unseen and terrible visitation. Rumours of *coups d'état* were rife, and it was not known from day to day whether the Assembly would be dispersed or the President of the Republic lodged in Vincennes. The initiative of illegality and violence was taken by the President. He who had sworn before the Assembly and the world to defend the Constitution was the person to plot, in secret and deliberately, its overthrow. On the night of December 2, 1851, the deed was accomplished. In "An Official Narrative and Justification of the Events," by M. Granier de Cassagnac, we are told "that for a whole fortnight the principal men in Paris had been closely watched and never lost sight of by invisible agents, yet not a single agent amongst them all suspected the actual object in view that called him into action, each having received different and imaginary orders." The entire number of individuals to be consigned to custody amounted to seventy-eight, of whom eighteen were representatives of the people. The time named for the arrests was a quarter after six in the morning, and the agents had received orders to be at the doors of the individuals designated to them at five minutes past six. In this way were arrested Generals Cavaignac, Changarnier, Lamoricière, Leflô, Bedeau, Colonel Charras, Messrs. C. Lagrange, Greppo, Baze, Thiers, &c. The official historian relates that M. Thiers exhibited "great consternation" when the police-commissary drew aside the curtains of crimson damask and informed him that he was a prisoner, and that his courage entirely forsook him when in prison. Several others, besides the representatives of the people, were arrested, but they were not treated with the same consideration, for they were "the daring, restless enemies of society." The National Assembly was surrounded and taken possession of by half-past six. Some of the Deputies, however, found their way into the Salle des Conferences, but orders were issued for their immediate dispersion. The President, Dupin, said, "Gentlemen, the Constitution is violated; right is on our side, but might is against us. I recommend you to retire, and have the honour to bid you farewell." He afterwards accepted place from the hands of "might." At the Mairie of the 10th Arrondissement 220 deputies, under the presidency of M. Benoit d'Azy, decreed the fall of the President; M. Berryer read the decree from the window; the command of the troops and the National Guard was assigned to General Oudinot and General Lauriston; the High Court of Justice was also called together, under the presidency of M. Hardoin, and Louis Napoleon was "pronounced guilty of high treason." But these measures were "too late." The magistrates and the deputies were dispersed by troops who were prepared *ad hoc*, and by nightfall of the 2nd December, 217 Deputies of France were lodged in the prisons Mazas, Mont Valérien, and Vincennes. Decrees were published dissolving the Assembly, abolishing the law of May 31, re-establishing universal suffrage, and calling on the people to decide on the events which had taken place.

At twelve o'clock, Napoleon, on horseback and surrounded by his generals and his army, paraded the city. On the 3rd, the people of the Faubourgs began to erect barricades. The next day, December 4, Paris passed through a terrible crisis. To the men then in command, St. Arnaud and Magnan, the shedding of blood was a matter of small moment. "Don't be uneasy," said General Magnan to the Minister of War, "trust me with the management of matters to-day, and I'll answer for the result. At two o'clock you'll hear the roar of my cannon; and I promise you that with such troops as these Paris will be rid of its enemies by nightfall." "I expect as much," said St. Arnaud,

"and I leave everything at your own disposal, for I know you well." The roar of cannon was soon heard, Bourgon's brigade opened fire and swept the Boulevard as far as the Porte St. Denis; Reybell's brigade swept the Boulevard from the Madeleine to the Boulevard Montmartre. After reaching the upper part of the Boulevard Montmartre without striking a blow, it suddenly received a volley of musketry fired by the "insurgents" from some houses. "It halted," says the official recorder, "and, seconded by sharpshooters and troops from Canrobert's brigade opened a terrible fire upon the windows, burst open the doors with cannon shot and drove out the insurgents, after having put to death a considerable number of them." Only twenty-five of the troops were killed and 181 wounded. How many of the people fell can never be ascertained, but whole heaps of slain lay dead and were carted off to the cemeteries for burial. Even M. Granier de Cassagnac is obliged to admit that "several unoffending persons fell on the Boulevards victims of their curiosity." It is quite evident either that the "Kabyles of Paris"—that is to say, the anarchists—were not alone in resistance to the outrage of the Constitution, or that the people of the Boulevards were shot down ruthlessly and recklessly and without warning, in order to inspire terror, just as the First Napoleon justified a similar deed on the 18th Brumaire. "A good batch of dead is mercy in the end," was a maxim with the founder of the dynasty which was not forgotten by the nephew. The partial outbreaks in the departments were suppressed with terrible severity, though it must be admitted not more severely than were the attempts of the Socialists and Radicals in 1848-9 by the Moderate Republicans and Constitutional Monarchists. Men were taken up because they were dangerous, or suspected, and transported to Cayenne and Algeria. It would be impossible to calculate, or to describe, the amount and intensity of suffering endured by the defeated party during the next few years. The election to the Presidentship for ten years which followed this conspiracy was but the prelude to the Empire, which was inaugurated, after an appeal to the people, on Dec. 2, 1852. From this epoch the reign of Napoleon III. really commences. We need do no more than refer here to the principal events which occurred during its continuance, as they must be more or less familiar to the reader. The Emperor married Eugenie de Montijo, second daughter of Count de Montijo, Grandee of Spain, on the 30th January, 1853, and the Prince Imperial was born on the 16th March, 1856. The Emperor was the object of several conspiracies—those of the Hippodrome and Opera Comique in 1853; of Pianori, in 1855; of Tibaldi, in 1857; of Orsini and Pierri, in 1858; and several others. After declaring that the Empire meant peace, he made war in conjunction with Turkey and England, Sardinia afterwards joining in the alliance, upon Russia; he prompted Sardinia to provoke the hostility of Austria, took a personal share in the Italian war of liberation, wrested Lombardy from Austria and gave it over to the King of Sardinia, whose daughter was married to his cousin Jérome; at the same time he annexed Savoy and Nice to France; he made war on Mexico, and imposed on that country for a time an Emperor of the House of Austria, which he humbled only a few years before, but the end was ruin and disaster—the execution of Maximilian, the madness of his wife, and the utter failure of what Napoleon declared to be the grandest idea of his reign. After the close of the Crimean war he and the Empress came to this country, where they were received with much official rejoicing. In the procession to the public banquet at the Guildhall, the Emperor passed rapidly in his carriage through the streets, which were well guarded. He connived at the war between Austria and Prussia, in the expectation that he would obtain an accession of territory on the side of the Rhine. But the unexpected termination of the war after the shortest and most successful campaign on record found the Emperor unprepared to reap the advantage he hoped for from the division of the two great Powers of Germany. He applied, indeed, for a rectification of frontiers, which Prussia, flushed with victory, would not listen to. He postponed rather than withdrew his demand, and accepted, as a temporary compensation for the loss of his prestige, the neutralisation of Luxembourg and the dismantling of its fortress.

The failure of his Mexican expedition and of his demand for an accession of territory on the side of the Rhine lost the Emperor much of his prestige in Europe, and it was evident that it was also on the decline in France. It was impossible for the Emperor to remain blind to the signs of the times. The army was to be increased and provided with new instruments of destruction, so as to be on a level, if not superior, to the Prussians with their needle-guns. The efficacy of the Chassepôt was tried at Montana, and it worked wonders. France was ready after three years of preparation. 1869 came, and the elections went against the Emperor and his system. There was a large Liberal dynastic party formed, and from them a new Ministry was formed with M. Emile Ollivier at its head—a vain, empty, eloquent barrister, who would probably undertake to square the circle as readily as liberalise the Empire. A fresh appeal was made to the people to confirm the new Constitution, which was of course ratified. The result of this appeal, instead of strengthening the Empire, was to bring the principles of Constitutional and Personal Government into more glaring contrast; and the end would have been the fall of the Emperor, or a new *coup d'état*, if the former event had not been brought about by an external cause.

The throne of Spain was vacant. Queen Isabella was driven from her kingdom by a military revolution. After many vain efforts to procure a king, the Spanish Government fixed on Prince Leopold of Hohenzollern, a prince of the same family as the King of Prussia. A more unfortunate or blundering selection could not have been made if the object was not to bring about a bloody war, and to set Europe by the ears. Marshal Prim would seem to be the evil genius of Napoleon III. At first he joined in the expedition to Mexico, and then, with England, withdrew, leaving the Emperor to carry on the Mexican war alone; with what result we have seen. Now he proposed for the throne of Spain a prince, who, as a German and a Prussian, must be distasteful to the French on historical and political grounds. As a friend of peace Prim should never have proposed such a candidate, and as a lover of peace the King of Prussia should never have assented to his candidature. If they did not know that it would lead to war, they must have known that it would inflame the French nation to the highest degree. It did so in point of fact, and, although Napoleon might have declared himself contented with the withdrawal of the Hohenzollern candidate, the occasion was too favourable in the existing state of the French dynasty not to be made use of for declaring war against Prussia. Accordingly, after a brief and angry period of recrimination rather than negotiation, the die was thrown, and on the 15th of July, 1870, the French Emperor declared war upon Prussia. The world stood by in breathless expectation. Both the belligerent nations were supposed to be so equally matched, and to be so equally prepared, that it was impossible to say who would come out the conqueror, and who the vanquished. The result, however, surprised everyone. War was proclaimed against Prussia on July 15, 1870. The Emperor, having made the Empress Regent, left Paris for Metz on the 28th of July, assumed the command of the army, and sent for the Prince Imperial to receive the "baptism of fire" on the occasion of the shelling of Saarbrück. But the Prussian victory of Woerth, followed in rapid succession by those of Forbach, Gravelotte, &c., the capture of the French armies in Sedan and Metz, and the surrender of Napoleon himself as a prisoner of war, revealed to the world that the cause of the Emperor was a total wreck. It was at Sedan on the 2nd of September that the Emperor, broken in body though not in mind, surrendered to the King of Prussia. The Constitutional Ministry disappeared in August, and on the 4th of September following the Regency fled from Paris; and thus ended the political existence of Napoleon III. He had time enough, as prisoner in Prussia and exile in England, to reflect on his chequered career, and it would be interesting to know what judgment he pronounced on the deed of December, 1851. Napoleon I. used to say that with 400,000 men he could go anywhere—to Berlin, Vienna, St. Petersburg. He discovered also that with 400,000 men he could also die on a barren rock. With quite as many thousand men Napoleon III. found that after keeping the world awake with wonder and with noise for eighteen years, he could die in exile and in comparative neglect.

As to the character of Louis Napoleon his contemporaries have greatly differed. It was the universal opinion up to the date of his election to the Presidency that he was merely a brainless adventurer. Indeed, the general belief in the weakness of his intellect contributed in no small degree to the victory which he obtained over Cavaignac. The Catholic, the Legitimist, and the Orleanist—all represented in the famous club of the Rue de Poitiers—voted for Napoleon, not out of any love for the man or the cause he represented, but because they thought they could mould him to their own views when he became President of the Republic. It was just the contrary. The President used the representatives of all these parties in turn for his own purposes, and having got what he wanted out of them, he abandoned them to the laughter of the nation. It cannot be said, therefore, that Louis Napoleon was devoid of ability of a certain kind. He had before him one object, to which his mind was perpetually directed, and he had just the kind of ability that was required for its attainment. He knew the men by whom he was surrounded—their hollowness, their selfishness, their baseness, their utter want of principle and their devotion to their own interests, under the respectable masks of lovers of order and haters of anarchy. It was something to be able to take the proper measure of such an *entourage;* and then he had caution, cunning, and courage—the very qualities to make such men useful. He had the bourgeoisie with him, because they were afraid of the proletarians; he had the proletarians, because they wished to avenge themselves on the middle class for, as they believed, destroying the Republic in the days of June, 1848, and the proscriptions that followed. The circumstances could not be more favourable when he stood for the Presidency, and they continued very much the same when he effected the *coup d'état* of 1851. All the various currents which contributed to his elevation may be traced in his measures. The principle of authority was affirmed and strengthened. The whole powers of the State were centralised in the hands of the new Emperor. Silence was imposed on the Tribune, discretion was recommended to the press, and if discretion was not observed warning and suppression ensued. Socialists and Republicans were proscribed *en masse*. The Church rose in favour, cardinals were made senators, bishops were made councillors of State, convents were reopened, the Jesuits were petted, Protestantism was in many instances maltreated. A career of speculation and gambling was opened for the bourgeoisie or men of business. Railway, canal, mining, dock, and finance companies were encouraged by concessions and subventions; the working classes were fed on the crumbs that fell from this apparently rich table. They were employed in throwing down and building up Paris, and in similar works over France. It was not found to answer. The Church was not satisfied with getting something—it must get all. The bourgeoisie could not have fresh modes of profitable investment found for them every day, and of the schemes that had been launched many fell in ruin and disgrace; the public debt rose by milliards, and the revenue reached 80,000,000*l*. Under the operations of M. Haussmann rents rose enormously in Paris, and even M. Haussmann could not go on laying out incredible sums of money to keep the working classes employed. An end must come some day to prosperity built on expenditure for the sake of expenditure.

The late Emperor Napoleon had many excellent personal qualities, which won and gained for him life-long attachment, but the memory of them must not blind us to his political faults. If he had been an upright instead of a shrewd man; if he had been the representative of a principle instead of a dynasty; if he had put himself at the head of the tendency of his time and gave it direction, instead of thwarting it in the interest of a family ambition; if he had led the democracy of France after it had been betrayed by its representatives; if he had founded a republic of order and progress, or if he had honestly failed in that attempt, posterity might have called him a great ruler, or at least a noble character. But he failed where his uncle failed—he could not reconcile liberty with order. Both accomplished revolutions in the name of order, and both committed the mistake of thinking that France could be permanently ruled in the name of order alone. Prince Napoleon (Jérome) hit the truth when he said, "You can do everything with bayonets but sit upon them."

THE LICENSED VICTUALLERS AND THE ACT OF LAST SESSION.—At a conference of Licensed Victuallers, held at Birmingham on Wednesday and Thursday, at which more than one hundred towns and districts were represented, the grievances of "the trade" in connection with the new Licensing Act were set forth by several speakers of ability. Resolutions were afterwards passed advocating the extension of the hours of closing to midnight on week-days and eleven o'clock on Sundays; the withdrawal of the magistrates' discretion as far as fixing the hours of opening and closing is concerned; affirming that grocers' licences should be issued on the same terms as those of the publicans; calling for a more strict definition of the law as it affects the entertainment of travellers; and recommending the licensed victuallers generally to adopt a united course of action. The session on Thursday was devoted to the consideration of practical measures of relief, and with this view it was resolved to appoint a National Council of twenty-one members, to be elected by the chief centres of the trade, to hold its sittings at Birmingham, and to be responsible for the organisation of local Protection Associations, and the defence of trade interests generally.

THE PROGRAMME FOR NEXT SESSION.—The London correspondent of the *Leeds Mercury* writes:—"The Local Taxation Bill is ready to be placed in the hands of the draughtsman, and it is expected to be 'drawn' before the assembling of Parliament. It has now been definitively decided that it will form the first measure in the Ministerial programme, and take precedence of all others. University education will come next in order. I am able to confirm what I have previously expressed, that the principles of this bill will be the disendowment of Trinity College, Dublin, and the establishment of that institution on the footing of the London University. Its professors will form a mere governing body whose sole object will be the granting of degrees. I am told that though there will be a keen struggle over the question, the Ministry are very hopeful of being able to carry the scheme successfully. Disendowment has been forced upon them, partly by their own policy with respect to the Irish Church, and partly from the declared temper of their own followers, who, very wisely forecasting the signs of the times, see that the country will no longer accept a policy of endowment for religious sects. I have the best authority for assuring you that had Mr. Gladstone been tempted in the slightest degree to shape his scheme in accordance with the wishes of Cardinal Cullen he would have created a rupture in his Government. More than one member, especially in the junior ranks, would have seceded on account of the strength of their convictions. As to the Roman Catholics, they will, I believe support the measure, for the simple reason that it is the best they can procure under any circumstances. Concurrent endowment is dead, and has long since been decently buried, and, led by the astuteness of the Irish Cardinal, the Catholic members are prepared to accept the situation, and boldly cast in their fortunes with the Government."

AMERSHAM HALL SCHOOL,
CAVERSHAM, near READING.
Head Master—Mr. WEST.
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"An Old Delegate."—Under consideration.

The Nonconformist.
WEDNESDAY, JANUARY 15, 1873.

SUMMARY.

THE sudden death of the Emperor Napoleon from exhaustion rather than disease on Thursday last has been the all-absorbing event of the week. It has naturally excited much sympathy in England, where His Majesty was never unpopular, and a good deal of interest throughout Europe generally. But in France the death of the imperial exile excited but a moderate sensation. The French still suffer too keenly from the disastrous results of the war which brought upon them national humiliation to feel much regret for the fate of its author, or to spare much sympathy for the family of their former idol. To-day Chiselhurst is the great centre of attraction in England. There the deceased Emperor, whose remains lay in state yesterday, will be interred. Although the Empress and her son survive, there is good reason to believe that with the death of Napoleon III. the Bonapartists will cease to be a French party with any semblance of real power, and that a marvellous chapter of European history will be finished. The imperial family have now lost even the shadow of any legal claim to govern the country which has rejected them, and may possibly divide into two Bonapartist factions which will neutralise each other.

President Thiers has shown a wise liberality in dealing with the questions which have arisen in connection with the death of Napoleon III. He has given permission for officers of the army, with some needful restrictions, to attend the funeral, even allowing Marshal MacMahon, the general-in-chief of the French forces, freedom of action in the case, which, though not accepted, is a proof of judicious indulgence. The Bonapartist journals have also been permitted, under cover of their eulogies upon the deceased potentate, to preach something like treason to the present *régime*. M. Thiers is too much absorbed in present perplexities to have much thought to bestow on the natural death of Napoleon III., whose political death has been long since patent. The President finds the majority of the Assembly more exacting than ever. Great pressure is brought to bear upon him to take sides with the Pope, which has not ceased, though M. Thiers has given unanswerable reasons for not accepting so fatuous a policy. Yesterday the Chief of the State met the Committee of Thirty for the first time since the holidays, and at some length explained his views on the constitutional question, M. Thiers favouring the project of M. Tallon for creating a Second Chamber similar in origin to the National Assembly, but with a different mission. He does not desire this other body to meet till after the dissolution of the present Assembly, when there will be an interregnum, and M. Thiers also resolutely objects to forego his right of personal communication with the Assembly. There is no doubt that the President and the Committee of Thirty seriously differ in their views as to the basis of a new constitution, and the secession of many members of the Left Centre to the Conservatives will add to the difficulties of the situation.

In another column we have quoted a description of the measures proposed by the Prussian Ministers for bringing the Roman Catholics more entirely under the civil jurisdiction. Prince Bismarck is as urgent as ever in requiring their legislative enactment, and Count Eulenburg has publicly stated that the Government endorse his policy. But Count Roon, now actually Prime Minister, is but a timid supporter of these repressive measures, though the extraordinary and renewed ebullitions of the Pope at the Vatican are calculated to drive even the most vacillating statesmen and nobles into the hands of Prince Bismarck.

Diplomacy is hard at work with a view to find the basis of a common understanding between Russia and England in relation to Central Asia, and the Czar has sent over Count Schouvaloff on a special mission to our Government. Russia has suffered a severe repulse at the hands of the Khan of Khiva, and is preparing a new and more formidable expedition to avenge the defeat and restore the prestige of her arms in those regions. According to the *Times* the envoy of the Czar represents that the expedition to Khiva resembles that of the British to Abyssinia in two respects—firstly, that the object is to deliver a number of Russians from captivity; and, secondly, that under no circumstances will the Khivan territory be incorporated with Russia, and that the officers in command have received strict orders not to remain in the country any longer than is necessary to effect the purpose of delivering the prisoners. Lord Granville is understood to be satisfied with these assurances, but he is anxious to have a clear understanding that Russia shall not push forward into any of the States which border upon Affghanistan, and might create complications in India. Russian aggression in Central Asia is far too hazardous and costly a policy to cause us much concern for our Indian Empire.

The unhappy strike of colliers and iron-workers in South Wales, which has plunged many thousands of families into poverty and privation at this winter season, shows no signs of a termination. It is alleged by the masters that the reduction of ten per cent. in the wages of the men is absolutely necessary in the present state of the iron market, and that the matter might be arranged but for the intervention of the trades-union leaders. The workers want more satisfactory evidence than could be afforded by an inspection of the contracts of their employers, and are reluctant to admit that wages should fall as well as rise with the market. Their prospect of winning in this struggle is not promising, and those who advised this serious strike have assumed a great responsibility.

THE DEATH AT CHISELHURST.

THE hush which falls with the shadow of death in private life fosters all kindly memories and silences all harsh criticism. And even when that shadow eclipses the splendour of a high position or of world-wide fame, such as is the legitimate object of public judgment, the common sympathies of our humanity naturally subject the utterances of the press to some such rule as that which prevails in the narrower area of the social circle. At the same time the still higher interests of public sincerity, of loyalty to truth, freedom, and political justice, demand that no word even of heartfelt sympathy for sorrow in high places shall compromise principles which we are bound by every tie of duty to maintain. The charity which hopeth all things should ever be in her place when "man goeth to his long home, and the mourners go about the streets." But the very solemnity of the associations should abash and rebuke mere flattery.

Napoleon III. is gone. The Second Empire is with him dead beyond all apparent hope of immediate resuscitation. But the man who in his lifetime was the centre of anxious speculation is naturally for a moment longer, while earth returns to earth, the subject of serious reflection in all parts of the civilised world. We shall not join in discussion of curious questions about the timeliness of his decease—whether he should have died at the height of satisfied ambition—whether he might more happily have found a soldier's death amidst the crash of empire at Sedan,—whether it might have been better for France and the world that he should have lived to re-establish his dynasty in the person of his son. He that is higher than the highest has decided; and His will demands the acquiescence of all frail human judgment. Nor is it for us to pretend a sure insight into the motives of a man whose policy often puzzled both friends and foes alike. But there are some obvious reflections suggested by the scenes and actions of the life-drama now played out, and on which, without anticipating the judgment of posterity, we may perhaps dwell for a moment with advantage.

For instance, the career of the departed Emperor would seem at once to confirm and to modify the truth of the proverb that "history never repeats itself." For the whole story of the Second Empire reminds us of a mock moon, or a secondary rainbow. As each of these is but the pale reflection of a glory which cannot possibly renew itself in perfection, so the Second Empire was engendered by the First, of which it was, after all, but a lame and impotent imitation. Whether the nephew had any qualities at all in common with the man who dazzled and terrified our fathers, is a question which will at least bear discussion. But this much is certain: that from the moment when, as a child of seven years, he was torn from the embrace of the uncle whom he adored, and whose final misfortunes he longed to share, down to the late ruin and captivity which seemed to complete the parallel, Napoleon III. seems to have believed himself the subject of the same destiny which had guided and protected the founder of his house. The adventures at Strasbourg and Boulogne, ridiculous only through failure, were suggested by a not unreasonable calculation on such a revival of enthusiasm for the Empire as had made the return from Elba so amazing a momentary success. The darkest passage of the now ended life, the terrible *coup d'état*, derived its deadly inspiration from the 18th Brumaire. And perhaps the unhesitating decision and cruel violence which for once characterised a naturally hesitating and somewhat timid schemer, were in no small measure owing to the conviction that he was re-enacting a scene in his uncle's life. In truth, the former Empire left behind it the seeds of the Second. The intoxication of military glory, the shame of temporary defeat, the association of the supremacy of France with the name of Napoleon Buonaparte, were sentiments which outweighed all practical considerations, and made impossible the more vulgar aims of Citizen Kings. The vigour of a plant is judged not by the congeniality, but by the adverseness of the elements. The seed which prospers when everything is favourable is not necessarily of remarkable vitality. And for our part, when we remember the reaction in French feeling towards the First Empire which followed the accession of Louis Phillippe, it is not the rise of the Second Empire which surprises us, but rather its long delay. If the germs of an old crop be left in the ground they may trouble the farmer. And so political changes, which do not root out the love of old abuses from the hearts of the people, are but an invitation to history to repeat itself. Yet such a repetition with any degree of completeness is never possible. The renewal of old Imperial triumphs demanded consummate military genius, together with a paralysed Germany and a distracted Europe. Need we say how entirely wanting was the first

condition? And the First Napoleon, in the arrogance of his tyranny, had so clearly shown his enemy—the civilised world—where his strength lay, that to remove the second and third conditions has been the object of all great continental politicians since the battle of Waterloo. It is always a sign of weakness, or of a perverted view of human interests when men seek slavishly to imitate a dead ideal. Each age has its mission; each should fulfil its own work; and we shall do well to be on our guard against any who, through a sort of converse nepotism, would seek to hamper us by sentimental repetitions of the past.

When we think of this life that closed, not without quiet dignity and heroic self-control, amidst the humiliation of defeat and the agony of disease in an English country home, we can hardly forbear asking, was it worth all the toil and suffering that it cost the man himself? Granted that his own ambition was so identified with his interpretation of French interests that distinction in his mind was impossible; granted that in his view a despotism based on universal suffrage was the noblest form of society; granted even that "order" was worth the sacrifice of liberty: was it worth while to live for forty years as a baffled adventurer, and then for twenty-two more to rest on a powder-mine; to swear oaths impossible to keep; to soothe the public ear with grandiloquent phrases, while patriotic hearts were breaking in poisonous Cayenne; and all to be crushed under the heel of Germany as a viper is crushed by a woodman? "Vanity of vanities, all is vanity." But the material interests of France prospered under his strong rule? Well, all credit to him for his enlightened understanding of the advantage of free trade. But what profit is it, when the only advantage is that the proud nation can better pay the German indemnity? or when the moment her teacher with the iron rod has fled, she shuts the door in the face of trade?

There are not wanting those who now recall that horrible December day twenty-one years ago, and mark the footsteps of judgment through all the days since then gone by. But let not the present Government of France boast itself over him who is gone. For unending processions to Satory, and the persistent horror of executions in cold blood hardly yet brought to an end, will, we verily believe, be branded in history with reprobation even more deeply than the one night's work of the single tyrant. Indeed, it is well for us all to remember the lesson of the Great Master—"Let him that is without sin among you cast the first stone." Many a man is loud in condemnation of political cruelty, while he himself with far less excuse is a tyrant in his own household. Placed in the position of the late Emperor, who is there that could have so used better principles as to secure a higher result? Many a man is eloquent about the Emperor's repression of the press, while in the presence of the orator wife and children must be hypocrites or dumb. The cruelties done by private selfishness or sullen temper are concealed, while deeds not more guilty done by public men are blazoned abroad to the world. Let judgment rest with future generations and at the bar of God, while each of us, in the safe obscurity of a humble life, takes heed that, with far lighter temptations, he does not fall under a heavier condemnation.

FIJI AND THE FIJIAN CABINET.

A REMARKABLE article on Fiji, which appeared in a recent number of the *Edinburgh Review*, seems to indicate an improved state of feeling in official quarters with regard to the question of our responsibility in that distant group of islands. At all events, the writer frankly admits that great discredit is being attached to the British name by those nefarious practices which have made Fiji notorious throughout the world. Coupling the fact that the *Edinburgh* is a semi-official organ, with the announcement made in one of the Australian papers that Lord Kimberley intends to retain jurisdiction over British subjects in Fiji, we had hoped that the settlement of this vexed question was near at hand. After the debate last session on Mr. M'Arthur's motion it was clear that something must be done. The Government were only saved from a defeat by Mr. Gladstone's speech, in which, without expressing himself in a hostile spirit to Mr. M'Arthur's views, he intimated that it might be desirable to take steps to ascertain the temper of the chiefs of Fiji on the subject of annexation. Many persons construed this into an implied promise that the native chiefs would be invited to give at least an informal expression of their desire or otherwise to come under the protection of the Queen. Nothing of the sort, however, has been attempted; and circumstances have arisen which justify the apprehension that the joint action of the Foreign and Colonial Offices has not been so satisfactory as could be desired. Yet it cannot be alleged that the reasons which prompted the Parliamentary demonstration of last year are no longer applicable, or applicable only in a lesser degree. It is only the other day that the ears of all England were painfully tingling with the frightful story of the *Carl*, whose captain was brought to condign punishment in the Australian courts; and since then the cup of horrer has again been filled by the occurrence of other outrages and massacres. These are a mere repetition of the episodes which have filled half-a-dozen Blue-books during as many years. A brig or a schooner sails among the islands, and by fraud or violence makes up a complement of labourers for the markets of Fiji. The natives, unable to wreak their vengeance upon the guilty parties, seize the first opportunity of instituting reprisals upon some other members of the aggressive race. Thus the kidnappers work a twofold wrong. They not only kidnap and sometimes kill the islanders, but they are responsible for the murder of their own countrymen by the untutored savages, whose simple idea of justice is to shed blood for blood. One day a lawful trader falls a victim; then a bishop perishes like a martyr; and if England falters in her duty, it is quite possible that there may be a holocaust of missionaries in Polynesia.

There were two reasonable courses open to the Government. They might at once have proceeded to establish a protectorate at Fiji, and to assert British authority at Lovuka, and other places where subjects of the Crown were located in considerable numbers. If, on the other hand, this leap in the right direction was too much for Lords Granville and Kimberley to attempt at one bound, they might have refused to recognise any foreign authority or jurisdiction in the islands except their own, and have given the British Consul the means of enforcing the law of England against all offenders of English nationality. Either of these courses would have been logical, and in strict accordance with the tone adopted by Her Majesty's Government last year. Instead of this, however, Lord Kimberley made the great mistake of holding relations with the *bogus* Cabinet which certain wily adventurers have foisted upon King Thakombau. The characters and antecedents of many of these gentry are so well known that Lord Kimberley will hardly be able to plead ignorance of the subject. There are respectable men among King Thakombau's counsellors; but there are also those whose most fitting place of residence would be at Botany Bay, or within the four walls of one of Her Majesty's prisons. Even if it be admitted that by this time the ruffianly element has been eliminated from the so-called Fijian Government, yet surely it is monstrous that British subjects should be permitted to put on and shuffle off their allegiance at will—to claim one day the right of subjects of the Queen, and the next to arrogate to themselves a position of absolute independence. We know too well what the consequence has already been. The executive of Fiji consists of planters, or is swayed by the planting interest; and there is good reason to believe that the flag which has been invented for the new Fijian kingdom is made to cover a considerable amount of slave-trading. Things would have been ten times worse than they are if it had not been for the courage and self-sacrificing love of justice which Mr. Consul March has exhibited all through this melancholy history. In proportion as the Fijian parody of a Cabinet has been made important by the unwise tolerance of Downing-street, our excellent consul's just authority has been weakened. Too high-minded to pay court to the knot of adventurers who have succeeded in thrusting themselves into rivalry with himself, he has striven to perform his duty amid a storm of obloquy which ought to have commanded for him the sympathising goodwill of his superiors. Our only knowledge of Mr. March is derived from public documents, and these have impressed us with the conviction that he is actuated by a single-minded determination to uphold the good name of his country, and especially to stamp out kidnapping at all costs. What official support, then, has he received?

The answer to this question is very disappointing. The Foreign Office ought to be aware that a temporising man, like a temporising policy, is the herald of disaster. The moment, it appears, had arrived when they were called upon to choose between supporting Mr. Consul March, with his high sense of public duty, and the adoption of a course which, while conciliating the planters of Fiji, must necessarily give aid and encouragement to those whose selfish aim it is to employ coerced native labour. The latter alternative has been accepted. Deserved compliments have been paid to Mr. March for his official services; but the unpleasant fact still remains that he has received notice to quit Fiji. Transference, and we hope promotion to a more genial clime will probably reconcile Mr. March to his supersession; but nevertheless we regard with sorrow and alarm the step which the Home Government has taken, as well as the acts by which that step was preceded. We refer especially to the manner in which the captain of H.M.S. Cossack listened to the vague charges which the planter party preferred against the consul, and also to the dubious conduct of Sir Alfred Stephen, of New South Wales, in forwarding to Lord Granville, behind Mr. March's back, the complaints which one of the English advisers of Thakombau thought fit to make against that upright public officer. It is impossible that our present unnatural relation with the British subjects who profess to rule in King Thakombau's name can be allowed to continue without the matter engaging the attention of Parliament. Mr. M'Arthur, indeed, has given notice of his intention to renew his motion; and we should be sorry if it were then made manifest that either Lord Granville or Lord Kimberley has failed to redeem the pledges which have been so often given both to the Legislature and to the country. Fiji is a noble group of fertile islands, situated in a quarter where we greatly need a station. The native inhabitants have been weaned from cannibalism, and partly indoctrinated into the Christian religion by the indomitable labours of the Wesleyan missionaries. Under a wise Government, not only would kidnapping disappear, but commerce and civilisation would soon exert a powerful influence over the people. It remains to be seen whether England will be true to the mission which Providence clearly invites her to fulfil.

HOW IT STRIKES A STRANGER.

January 13, 1873.

The public debate on Spiritualism between Mr. Bradlaugh and Mr. Burns still continues, and I am not ashamed to say that I find it interesting, because the arguments which Mr. Burns uses are typical in their way of those which have been used on behalf of larger delusions, and show the ignorance which prevails as to the true character of the laws of nature and of evidence. Spiritualism itself as a science, or as a revelation, is beneath contempt; but many of those who believe in it support their belief by reasoning which has done service on far more important occasions, and is regarded as potent by many very eminent people. It is exceedingly amusing to find Mr. Bradlaugh, of all people in the world, condemned by spiritualistic newspapers as a Conservative. There is a long and eloquent paragraph in one of them, the *Medium*, I think, charging him with resisting the progress of science, just as the priests resisted Galileo and Copernicus, and accusing him of taking his stand upon the already-acquired, and refusing to go beyond it—as if he were no better than a Popish Grand Inquisitor. Mr. Bradlaugh has not pointed out, nor indeed has anybody pointed out, so far as I know, the essential difference of attitude between the scientific facts discovered by men like the two great astronomers just named, and many of the so-called facts of spiritualism. Mr. Burns, as I understand it, would contend that the discovery of the revolution of the earth round the sun was just as much opposed to all previous opinion, and just as great a shock to it, as the discovery that a heavy person can come through a ceiling and leave no trace of his passage, and that, consequently, the incredibility in the one case is *prima facie* as great as in the other. But there is really this fundamental distinction between them. The revolution of the earth, when once it was fairly looked at, was found to *contradict* no ascertained physical laws, but was a result and corroboration of them. The descent through the ceiling is an absolute contradiction of one of the most common generalisations of the experience of every human being. Nobody who knows anything of scientific progress would dare to set limits to the marvellousness of what science may have to tell us in the future, but we should justly refuse to listen for a moment to anybody who said he had found out perpetual motion, or that there was a certain class of material objects in the world which was not subject to the law of gravity. Everybody is agreed that a machine possessed with powers of perpetual motion is absolutely undiscoverable, because it is an absolute impossibility, and a wise man would refuse to cross over the threshold to look at any contrivance which proposed to realise

it. We may take it for granted, then, that there are certain generalisations against which all the evidence that Mr. Burns and his friends can collect is simply futile. They might just as well tell us, that they had known spirits which did not obey the ordinary laws of numeration, and that when four spirits were in the room, and two were taken away, three remained. There is another class of phenomena accredited to spirits which is not open to the objection just raised. Mr. Burns professes to have heard miraculous communications by clairvoyants of what is happening in distant parts of the world. Philosophically these supposed phenomena are not of the same order as those which attended the transmission of the lady through the lath-and-plaster. What we have to say in their favour is that there is no substantial evidence. The experience of the human race is that man cannot see beyond a certain distance, and that he possesses no powers by which he can unassisted know what is happening five hundred miles away. If anybody says man has these powers, the evidence must be overwhelming, capable of being tested in every conceivable mode in broad daylight under the most rigorous conditions, and excluding all possibility of mere coincidences—for it must always be borne in mind that if an indefinite number of persons were at this moment to set to work describing what is going on, say, in a certain farmhouse in Iowa, there would probably be some verisimilitude in the descriptions given by some of them. But the Spiritualists have no evidence of this kind. All that we hear about clairvoyance comes to us in an underhand way, as a rumour, or as a twice-told doubtful tale. They say that there is nothing more remarkable in clairvoyance than in the electric telegraph; but when clairvoyants are put into every post-office, and everybody can consult them and test their accuracy for a shilling, we shall then believe in them. It is very remarkable that Mr. Burns, in public debate, should have the assurance to claim our faith upon such slender testimony as that which he produces. He calmly asks us to put our trust in the spirits, because Mr. Wilson, ironmonger, at Aylesbury can show us a copy of Turner's picture of Childe Harold's Pilgrimage done by a little boy in a "sleepy state." Mr. Burns calls it an exact facsimile, and knowing the Turner pretty well, and the amount of work there is in it, I hope to inspect the facsimile the next time I go to Aylesbury. To one thing I will pledge myself—that if anybody, spirit or human being, *has* produced an exact facsimile of the Childe Harold I will accept Spiritualism. Another story was about a *séance* at the house of a Mr. Slater in the Euston-road. Two messages were written upon a slate, and nobody held the pencil. The slate was ruled with red lines, and was seen to be clean. Mr. Slater and a Mr. Holmes went into a dark cabinet, and the pencil was placed upon the slate. One of the two gentlemen held it on one side and one on the other, and they took hold of each other with the disengaged hands. Presently a scratching was heard, and writing was found upon the slate. It was turned over and writing duly appeared upon the other side. Mr. Burns read the writing to the meeting, but it was not particularly edifying; and in fact to those who believe in spirits, it must be rather distressing to find that education through eternity advances at so slow a rate, and that spirits are still involved in the same difficulties as those which distressed them on earth. But let my readers imagine, if they can, the ignorance and weakness which upon such grounds as this could demand our assent to such tremendous doctrines as those which the Spiritualists preach. The new religion, unless it comes with better credentials than those which it has brought hitherto, need disturb nobody.

At last I have been able to go and see this year's Exhibition of the Works of the Old Masters, and would say with all humility that it is better worth seeing than any half-dozen Royal Academy collections of our time. Of primary interest are the portraits of Luther and Melanchthon, by Kranach. It is almost the duty of every Protestant to look at these. A man who would spend a month with Mont Blanc, and not spend an hour and a shilling upon these Kranachs would be, to say the least of it, inconsistent. The portrait of Luther is, of course, the most striking. It is not a fancy portrait, nor a sentimental portrait, but then Luther himself was not a fancy or a sentimental person. It is a broad, heavy, somewhat underjawed face, set upon a thick neck, which rests upon broad shoulders. Alter the expression one hair's-breadth, and it becomes gross; but it is just by that hair's-breadth that it is transformed into a face of perfect nobility. There is the essence of Protestantism in the mouth and eyes. The mouth is firmly closed with resolution, and the eyes have a sort of upward questioning look, as if they said, "Is it true then?" Then there is in this exhibition an Albert Durer, a little thing about a foot long, representing the journey of Jesus to Mount Calvary, attended by the Roman soldiers. The personal passionate sympathy of Durer with Jesus is so great, and he has managed to put so much of it into his picture, that as you gaze at it the powerlessness to interfere becomes intolerable and you are obliged to turn away. There is also a Van Eyck, representing the women at the sepulchre. A glorious angel with wings, not of the traditional white, but of softest green, is seated on the tomb, and the women, spiritualised, pale and loveworn, bow before him in the dawning morning light. Below, at the base of the tomb, sleep three heavy, bull-necked, sensual Roman soldiers. The contrast between them and the women and the angel is wonderful. By them no angel could be seen if their eyes were wide open. They are not of the breed to see angels. This Van Eyck, by the way, shows that for subjects for painters there is even now nothing like the Bible. A more perfectly poetic subject than the visit to the sepulchre, treated as Van Eyck has treated it, could not be handled. There are Titian and Rembrandt portraits in the exhibition which enchant the visitor, not because they are historical, nor because the faces are peculiarly beautiful, but by the fascination of perfect representation. Especially is this true of the "Lady Opening a Casement," by Rembrandt, and the "Armed Man in Black," by Titian. As for landscapes, there are the famous "Lancaster," "Changing Pasture," and "Peace and War," by David Cox, which are alone sufficient to make a gallery.

The London correspondent of the *New York World* has been writing letters to distinguished people to find out whether there is really any such thing as Republicanism. He has received a large number of replies from archbishops, earls, statesmen, members of Parliament, and others; and the most advanced seem to think that Republicanism, if it ever becomes a fact in England, is reserved to the distant future, and that it is of no use to stir the question now. But application has been made in the wrong quarter to find out anything about the Republican movement. There is a stratum of society in London and most large towns, of which even advanced Liberal members of Parliament and daily newspapers know little or nothing, and which owing to our present mode of representation finds no expression in the House of Commons. Last week there was a meeting of a Republican club in London, at which six or seven hundred persons attended. Only a few days ago a new Republican club was started for West Central London, and seems likely to prosper, and there is scarcely a day passes on which some unreported Republican gathering does not take place. The Republicans too, although they may not be in a majority or even in a respectable minority, make up by their zeal for any deficiency of numerical strength. They give no reason for any alarm amongst what are called the respectable classes. There is no danger whatever to apprehend a general scission of the heads of respectable householders, but I am greatly mistaken if republicanism has not more vitality in it than any other political "ism" just now, and if the next five-and-twenty years will not see the public discussion of questions, compared with which all our present politics will appear but trifling.

C.

THE HOME FOR LITTLE BOYS.

On Thursday the ceremony of opening the school in the colony known as "The Home for Little Boys," at Farningham, presented by "friends at Bradford," took place, under circumstances of a peculiarly interesting character. As the name given to this colony is perhaps not familiar to all our readers, it may be necessary in a few sentences to explain how it originated. About eight years ago the principle was first enunciated by four gentlemen—the late Mr. R. C. Hanbury, M.P., Mr. R. Sinclair, Mr. W. H. Willans, and Mr. A. O. Charles, the present secretary. To these gentlemen England is indebted for striking out a new principle in the education of her orphan children. The idea was to restore as far as possible the family principle in the management, education, and training of the boys. There are now ten houses in the colony, each managed on the same plan. The direction of each house is committed to a man and his wife, who have thirty boys under their care, and they are called father and mother by the lads. Each day begins and closes with family worship; and the intervening hours are spent partly in workshops, and partly in the school house. The fathers selected are skilful workmen in some one or other useful trade; and the boys in the several houses learn the trade of their father. Thus in the workshops are taught the mechanical arts of shoemaking, tailoring, carpentering, baking, and printing. There is also a builder—under whose direction the lads of his house built all the farm-sheds. The farmer has 100 acres under his care, and the lads do all the work necessary on the farm—supplying the table with the major portion of food consumed in the year. The farming stock includes five cows and four horses. This is a general outline of the principle upon which the colony is managed. Each house stands in the midst of a plot of garden ground, and takes its name from the donor. One is called Hanbury Home, as the gift of the Hanbury family. Another is Alexandra House, and this was built with money presented on the day when the Princess of Wales laid the foundation-stone of the first house. A third is called "Quiet Resting Place," the title of a volume of sermons published by Dr. Raleigh, whose congregation built the house. Lady Morrison gave another house, which now bears her name. Other houses bear such names as "The Little Wanderers' Home."

On Thursday a number of friends were conveyed to Farningham by special train to take part in, or witness, the opening of the new schoolhouse which has been erected by the liberality of some of the inhabitants of Bradford at a cost of 1,400*l*. On their arrival the visitors inspected one or two of the workshops, and then passed into the new schoolhouse. Amongst those present were Mr. Hanbury, the president; Mr. W. H. Willans, the treasurer; Mr. A. O. Charles, the secretary; Messrs. R. Sinclair, W. T. Paton, and A. Short, and the Rev. H. McSorley, members of the committee; Mr. Morley, M.P., Mr. Lewis, M.P., the Mayor of Bradford, the Mayor of Canterbury, Dr. Parker, Mr. R. Taylor, of Londonderry; Mr. T. Garnett, Rev. W. Tyler, Mr. J. Thompson, Mr. H. Wright, &c., &c. There were also about 150 boys present, the other 150 being at work. After a brief religious service in the new rooms, which are built with all modern requirements, the Mayor of Bradford, in the name of his fellow-townspeople, presented the building to the committee of the Home, and briefly explained the circumstances and motives which had led to its foundation. He expressed his hope that all attention would be paid, not only to the mental and physical education of the boys, but also to the education of their hearts, in order that they might be brought up as good, useful, and religious members of society. Mr. Robert Hanbury returned the most cordial thanks for the gift, which he said had come most opportunely to supply a want long felt, namely, that of educating the boys in two separate buildings. He explained that these new rooms were to be used for the upper class, or elder division of the boys, and include an object-room, which the committee hope, with the assistance of some friends, to fill with simple objects illustrative of natural history. He moreover stated that they intended to place the schools under Government supervision. An illuminated address was then read aloud, and handed by the head boy to the chairman, who kindly congratulated him upon his performance. An excellent luncheon was provided at one o'clock in the old schoolroom, which is henceforth to be used as a chapel, when various toasts were proposed and drunk. In the course of the afternoon, Mr. Samuel Morley strongly advocated the principle of voluntary subscriptions, in opposition to Government aid. He felt convinced that though Government grants were undoubtedly most acceptable, he would far rather hear that the institution was supported entirely by voluntary contributions. The secretary mentioned that they wanted some good friends to help them to furnish the old school as a chapel. The company returned to London from Farningham at half-past three.

It is satisfactory to state that, with the exception of a mortgage to the extent of 3,500*l*., the institution is free from debt. Four gentlemen have generously promised to come forward with a donation of 500*l*. each, provided that three more will follow their example.

STRATFORD LECTURES ON POLITICS.—A series of political meetings under the above title commence in the Stratford Town-hall on Monday next, and are continued on four succeeding Mondays. The speakers are Mr. John Noble on Financial Reform, Mr. W. Fowler, M.P., on Free Trade in Land, Mr. George Howell on Electoral Reform, and the Rev. J. G. Rogers on the Education Question. The chairmen include Mr. A. Johnston, M.P., Mr. E. N. Buxton, J.P., Mr. James Spicer, J.P., and Mr. E. R. Cook. These meetings are promoted and supported by Liberals of South Essex as a means of spreading political knowledge in a dispassionate way.

THE ASSYRIAN TABLETS.—On Friday the London *Daily Telegraph* published a correspondence which has taken place between the proprietors of that journal and Mr. J. Winter Jones, as representing the trustees of the British Museum—the subject being an offer made by the *Telegraph* to send out to Assyria, at an expense of a thousand guineas, for six months, Mr. George Smith, the decipherer of the tablets which have lately caused so much interest in the antiquarian and literary worlds. Both the trustees and the Lords of the Treasury, with whom they communicated, have cordially accepted the proposal; and an expedition to Assyria is in course of equipment, the results of which are in many quarters anticipated with the most eager zest.

Literature.

"FASHIONABLE PHYSICS."*

Not physic, that fashionable knowledge of ignorance—but physics, that hitherto unfashionable knowledge of nature. Unfashionable, because the mass of mankind have never troubled themselves to regard attentively the multitude of appearances that surround them. And in general esteemed dangerous, as well as unfashionable, is this knowledge of nature. For our limited observance of phenomena reveals an undeviating order, definitely, though often too hastily, expressed as the laws of nature; and the publication of these laws, an eminent prelate once said, and many good people still believe, is only "putting weapons "in the hands of the infidel." There is, moreover, a wide-spread assurance that it is easier for a camel to go through the eye of a needle than for a scientific man to hope for heaven. Thus, neglected by most of society, and cursed by many theologians, natural knowledge ought long ago to have been extinct. But, so far from that being the case, its wonderful progress within recent times, and its inevitable expansion in the future, arrest universal attention. On every hand we find scientific information beginning to be eagerly sought after. Scientific text-books are spreading through our schools. And here, in the volume before us, we have the element of physical science presented in the most luxurious form to those who can afford a guinea and a half.

There can be no doubt that the "Forces of "Nature" will do very much to strengthen the hands of Professor Tyndall in making science a fashionable study. It is by such means fashion will be freed from its folly, until it becomes nothing but the love of truth and beauty. In spite of this many able men question the wisdom of making science popular, and urge that those who wish to become the students of nature must be willing to encounter hard reasoning and dry facts, and that all extrinsic attractions are beneath the dignity of science. No doubt this is true in one sense—nothing but the most prolonged toil can give any hope of mastering many of the profound difficulties which natural science presents. But because comparatively few can conquer the calculus that is no reason why every one should be prevented from knowing a little of arithmetic. And, as regards the making of science interesting and attractive, the utmost efforts at popular exposition can never give an adequate idea of the intense interest and beauty that nature presents to the cultured mind. Hence we are delighted to welcome the works of M. Guillemin, for, along with sound instruction, they give some conception of the charm of natural knowledge. It is thus the methods and results of scientific inquiry are brought into households that knew nothing of science before.

The present work is even a more splendid contribution to scientific literature than its companion volume, "The Heavens." Without a single exception it is the most attractive and magnificent work ever published on the elements of natural philosophy. Unique in the literature of physical science, it also signalises itself among the books of the season by the sumptuousness of its illustrations and the excellence of its typography. Simply as an *edition de luxe* it will be bought to adorn the drawing-room table. And where this is the end of its existence it will have a special value in giving a general air of well-to-do intelligence to its possessors! We hope, however, that it may be as widely read as it will be looked at; for it is really an altogether excellent and trustworthy introduction to experimental physics, or what is popularly called natural philosophy.

When we first looked through "The Forces of "Nature," we thought strict scientific criticism would be out of place in reviewing so splendid a work. We anticipated that its chief value would be in awakening a desire for natural knowledge, more than in gratifying that desire. But we were entirely mistaken. A careful examination shows us that very few of the, dry and dingy, class of text-books on physics come up to the thoroughness and accuracy of this volume. And it is written in so lucid and interesting a style, that any intelligent reader will enjoy studying it. The only inaccuracies we have noticed are of slight importance, such, for example, as on p. 253, "tinned mirrors" are spoken of when the so-called "silvered mirrors" are meant. This arises from that want of precision in our language which is so excellent a characteristic in the French. Our "silvered" looking-glasses are, of course, not backed with silver, but with an amalgam of mercury and tin; hence, whilst the expression "tinned "mirrors" is more literally correct, few would understand what is meant. Again, on p. 139, there is a more serious slip; the letter-press under fig. 97 calls the reflection of sound also "phenomena of resonance." We are not aware, moreover, what researches Dr. Tyndall has made on the conduction of sound by hydrogen that are alluded to on p. 129. It somewhat surprised us also that the author should have omitted a description of the so-called sensitive flames, among his other striking accounts of recent scientific discovery. Again, there is a more unpleasant omission on p. 335, where it would have been both graceful and correct had M. Guillemin done justice to Mr. Lockyer in connection with the spectroscopic method of viewing the solar prominences. This invaluable discovery was made by two observers at a period so nearly simultaneous, and in a manner so entirely independent, that even a French society commemorate the fact by that which it calls the Jannsen-Lockyer medal. M. Guillemin only refers to his countryman, M. Jannsen; we regard this as worse than a mistake—it is a blunder.

None of these matters, however, are of any vital importance, and do not lessen the high opinion we have formed of the usefulness of this work. In its pages we meet with far clearer, and often more correct explanations than are to be found in many pretentious text-books. Take, for instance, such a common thing as how the prime conductor of an electric machine is charged, though error on this point is very frequent, here we find the true inductive action accurately explained. Most notable, also, is the wonderfully lucid manner in which abstruse questions in physics are brought within the range of popular comprehension. By easy gradients we find ourselves insensibly led up to a surprising position. Here is an extract that will illustrate our statement; it is rather long, but we believe it will be of interest to many of our readers, as explaining a most marvellous discovery. We may preface this extract by saying that early in 1868, Dr. Huggins astonished the world by a new application of the spectroscope. This eminent astronomer showed that by this instrument it was possible to detect and to measure a proper motion among the fixed stars. He proved that the brightest of these fixed stars (Sirius), was really not fixed, but was moving away from the earth at the rate of nearly thirty miles a second. A discovery more subtle, but analagous to a station-master ascertaining in which direction, and how fast an unseen express train was going, merely by listening to the changing sound of its whistle. Dr. Huggins's profound discovery was made by observing the change in the nature of the light emitted by the star.

"Let us endeavour to give a idea how this result is arrived at, begging indulgence for a gross illustration of of one of the most supremely delicate of nature's operations. Imagine a barrack, out of which is constantly issuing with measured tread and military precision an infinite number of soldiers in single or Indian file; and suppose yourself in a street seeing these soldiers pass. You stand still, and take out your watch, and find that so many pass you in a second or minute, and that the number of soldiers, as well as the interval between them, is always the same. You now move slowly *towards* the barrack, still noting what happens. You find that more soldiers pass you than before in the same time, and, reckoned in time the interval between each soldier is less. You now move, still slowly, *from* the barrack, *i.e*, with the soldiers. You find that fewer soldiers now pass you, and that the interval between each is longer. Now suppose yourself at rest, and suppose the barrack to have a motion, now towards you, now from you. In the first case the men will be paid out, so to speak, more rapidly. The motion of the barrack gate towards you will plant each soldier nearer the preceding one than he would have been if the barrack had remained at rest. The soldiers will, really, be nearer together. In the second case it is obvious that the interval will be greater, and the soldiers will really be further apart. So that, generally, representing the interval between each soldier by an elastic cord, if the barrack and the eye approach each other, by the motion of either the cord will contract; in the case of recession, the cord will stretch.

"Now, let the barrack represent the hydrogen in Sirius or the sun, perpetually paying out waves of light, and let the elastic cord represent one of these waves; its length will be changed if the hydrogen and the eye approach each either by the motion of either.

"Particular wave-lengths with the normal velocity of light are represented to us by different colours. The long waves are red. The short waves are violet. If the hydrogen is approaching us, the waves will be crushed together; they will therefore be shortened, and the light will incline towards the violet, that is, towards the light with the shortest waves; and if the waves are shortened only by the 1-10,000,000th of a millimetre, we can detect the motion [a millimetre is the 1-25th of an inch]. If the hydrogen is receding from us, the waves will be drawn out; they will therefore be longer, and the green ray will incline towards the red. In Sirius there is hydrogen, and by this means Mr. Huggins has determined the velocity of that star's movement in the heavens." (P. 353, *et seq.*)

We must content ourselves with only one more extract, which will give at the same time an idea of the scope of the work and the modern treatment of its subject. This is the introduction to the last chapter on atmospheric meteors:—

"All the physical phenomena of nature arrange themselves in one or other of the categories which correspond to the six books of this work: weight, sound, light, heat, magnetism, and electricity. We have seen, moreover, that electricity and magnetism have the same cause—that they are, in fact, two modes of action, at first sight different, but really the same, resulting from the same physical agent. The more science advances, the more are the divisions of which we speak effaced; in other words, the more evident does it become that one principle will probably some day or other account for the varied phenomena perceived by our senses, and of which the world presents a perpetual development.

"Moreover, in nature these phenomena are not isolated. The separation which science is obliged to make—without which separation, indeed, science would not be possible—does not exist in reality; not only do the phenomena co-exist, but they act and react one on the other; they strive with, interpenetrate, and modify each other in a thousand different ways, and these are the innumerable actions which become to the observer or contemplater of the universe the source of all the contrasts and of all the harmonies which he observes."

Before closing this notice, a word or two is necessary on the illustrations, which form a most conspicuous feature in the volume. The woodcuts are as remarkable for the faithfulness and beauty of their execution as for their lavish distribution. Their delicacy and artistic character show that they are not of English origin. Where readers cannot have access to experimental demonstrations, these cuts will be of great service. Figure 168, for example, is a simple but excellent illustration, showing how a single object may give a number of images when viewed between two plane parallel mirrors. So, also, the cuts which follow admirably show the effects produced when the mirrors are inclined to each other; another step, and by an insensible transition, we see at once the principle of the kaleidoscope. Again, what could be more artistic than Fig. 164, showing the reflection of a landscape in still water; or what more true than Fig. 108, where the vibration of water in a glass vessel is inimitably depicted? And turning from the woodcuts to the lovely coloured plates, our pleasure is heightened. If we except M. Chevreul's colour-scales, which seem rather obtrusive, the plates are simply exquisite. Only one or two of them have we ever met with before. The chromo-lithograph of an Aurora Borealis, as seen in Finmark, is, in our opinion, the *chef d'œuvre* of the volume. Intelligent children, looking at such illustrations as these, cannot fail to have their wonder and their interest excited. The writer of this notice was amused as well as delighted at the appreciation of a very little girl, to whom he was showing these pictures, preferring them over all her other picture-books. To show little Tottie the "Rory-Bory" book, as she called it, was a perpetual source of mutual enjoyment.

But we must close this already too long review. We heartily commend to our readers a volume that is so enchanting to any lover of natural knowledge. Science as well as society owes its thanks, in the first place to the popular author and skilful delineators of the "Forces of Nature"; next, to the accomplished lady who, by her vivid translation, here and elsewhere, has added not a little to her husband's fame; and last, though perhaps first, to the English publisher, who has so bravely risked the large outlay which such a volume must involve.

* *The Forces of Nature.* A Popular Introduction to the Study of Physical Phenomena. By AMÉDÉE GUILLEMIN, translated from the French by Mrs. NORMAN LOCKYER, and edited, with Additions and Notes, by J. NORMAN LOCKYER, F.R.S., &c. Illustrated by Eleven Coloured Plates and 455 Woodcuts. (London: Macmillan and Co., 1872.)

BRIEF NOTICES.

Pictures Across the Channel. By the Author of "Patty." In two volumes. (Bentley.) In these two volumes Mrs. Macquoid has collected the best of those sketches of French life which she has during the past few years contributed to the magazines. They show fine observation, a rarely-disciplined literary touch, and a power of skilfully grouping incidental details round a central interest, without losing hold of a certain "convincing" realism. Sometimes when she seemed to be a little diffuse or commonplace, she is only advancing with the utmost naturalness towards a fresh interest; and to this we are no doubt indebted in large degree for the impression as though we were reading a real account. She knows French village life thoroughly and can idealise it, without losing verisimilitude—the highest possible proof of real creative faculty. "The Fisherman of Ange" is very touching here and there, but, though the longest, we hardly think it the best. "Jeanne Dupont" and "Victoire's "Faith" strike us as very admirable in their own way; and certainly "Notre Jean" has a simple pathos.

Mr. Murby in his *Reading Books for Girls*, has hit on a good idea, that, namely, of setting forth useful information by means of dialogue. "Bread-making," "Cooking," "Cleaning," "Brightening," and several other kinds of work are thus easily and familiarly ex-

plained; and there can hardly be a doubt that many who would start aside from the more systematic treatment of the theme, will read this with pleasure.

Macmillan's Magazine has a further instalment of a "Slip in the Fens," which deepens in interest, and contains some powerful picturesque writing. The "Children of Lebanon: an American Idyll," strikes us as showing in an exaggerated style, the tameness of the class; though doubtless there are sweet and finished passages. "The Migration of Useful Plants" is interesting and valuable; but why did not Mr. Evershed, by a paragraph or two, give the general result in a somewhat more satisfactory manner? It looks as though broken off short by accident. The "Two Marys," by Mrs. Oliphant, is in several ways characteristic, containing, along with much that betokens power and insight, something high-strung and forced, and painful. Mr. Lecky's article on Mr. Froude's "Irish in America," is very skilful and trenchant. We noticed it, however, at some length last week.

Old and New London. Illustrated. A Narrative of its History, its People, and its Places. Part I. By WALTER THORNBURY. (Cassell.) London is in itself a world. There are classes and communities within its borders almost as little known to each other as though they lived at the Antipodes; and its rate of progress is almost as remarkable as is its present condition. This new work by Mr. Walter Thornbury will no doubt do much to satisfy curiosity on both points; and this first number gives us many interesting glimpses of Old London. The illustrations by Ralston and other rising artists are exceedingly good, and, on the whole, the work is extremely cheap at 7d. a part. This one contains no fewer than eighteen first-rate cuts.

NOTANDA.

Long ago Congreve, in his *Mourning Bride*, promulgated the theory that—

"Music hath charms to soothe the savage breast,"

and now the interesting information comes to hand that the dusky daughters of the Delaware Indians have taken to music, pianofortes and other instruments being found in considerable numbers amongst the tribe. This bodes well for settlers in the vicinity. In the *Merchant of Venice* we are assured that—

"The man that hath no music in himself,
Nor is not mov'd with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils;
. . . . . .
Let no such man be trusted."

Therefore, now that harmony is an accomplishment studied by the Delawares, it may be hoped that among them, at least, the tomahawk is buried for ever, for though in stirring romances like Cooper's Uncas and others on the war trail are interesting studies, their reality is too terrible to be pleasant. A consignment of pianos to Oregon might have, after all, a better effect than more troops in re-establishing friendly relations amongst the Modocs who have cast aside the pipe of peace, and may be commended to General Grant as a far pleasanter remedy than—"they must be practically exterminated."

As thoroughly partisan as when, edited by Theodore Hook, unhappy Queen Caroline was mercilessly attacked in every publication, *John Bull*, in the course of its comments on the death of the Third Bonaparte, is ecstatically eulogistic of the deceased, going so far as to say, "Of men he was the kindest, the least selfish, the most thoughtful for the good of others." Even if the somewhat questionable maxim, *De mortuis nil nisi bonum*, be taken as a guide, the above is highly-strained admiration; for, when the *coup d'état* of December, 1851, is remembered, the least said about kindness the better. *John Bull*, however, does more than testify its zeal for the dead, and avows fealty to the living. "The Imperial dignity of Napoleon IV. is, at the least, a legal fact," says the oracle. Furthermore concluding its perfervid enunciation in favour of the dynasty, by the dramatic utterance, "*L'Empéreur est mort. Vive L'Empéreur!*"

A suggestion is put forth that a tax be laid on cats. The impost on dogs having proved so successful, it seems but fair their antipathy should also help support the State. If it should lessen their number it would prove a boon to many. Thousands have reason to say, as was said of the Thane of Cromarty, cats "have murdered sleep," and the success of the race in making "night hideous," must be patent to all. For nocturnal nuisances of this character there is no remedy, as it says in *Hamlet*—

Let Hercules himself do what he may,
The cat will mew,

and mew, it must be admitted, is a most moderate statement of the case. A tax therefore might do much to mitigate the compulsory insomnia to which many light sleepers are subjected. A minor "worry"—and has not an authoritative caution to avoid worry been put forth?—is thus easy of abatement if not abolishment, and all but a few who hold the race in equal veneration with the ancient Egyptians, will, we should think, favour the proposal. A cat-tax would at all events prove more popular than that on incomes.

The new daily at which we hinted last week is promised for February, and the *Day*, which had such a short existence under Adullamite auspices, is to be followed by the *Hour*, under the direction of Messrs. D. Morier Evans and Thomas Hamber, late of the *Standard*, as is prominently announced. Here, probably, is the sequel of the following, to which a literary journal the other day gave currency:—

There has been rather a sweeping change effected in the staff of one of the leading dailies. We hear, at a moment's notice, the old writers were cleared out. The editor received a cheque for a thousand guineas, with a polite intimation to the effect that if he were found on the premises again it would be considered a case of trespass. The editor returned the cheque. What a happy thing it must be to be the editor of a daily paper, and to treat a cheque for a thousand guineas with contempt! We understand the editor in question prefers law and justice, and will take the sense of his fellow-countrymen on the matter.

The London Conservative daily press is not strong, five out of seven morning journals being Liberal, so one would think the new venture has a chance, especially if there be any truth in the Conservative reaction.

That time-honoured institution, the Christmas-box, which has been traced back to the Paganalia instituted by Servius Tullius, B.C. 550, is deservedly year by year falling more and more into disrepute; and from an instance which came to our knowledge this week, it would appear that its demoralising agency is greater than even is generally supposed. Postman, paper-boy, butcher's lad, and the whole tribe who look forward to the gratuity, had their "yearly mite" duly handed over to the servants of the house for distribution as they arrived. The smallness of the amount, however, was noted; the gift not drawing forth many thanks. Coming into contact with the donor only this week, the postman mentioned the circumstance, when it turned out that, ere handing it over to the allotted recipients, the domestics appropriated half the amount. This one case accidentally came to light. How many similar cases of embezzlement might be set down to indiscriminate semi-compulsory presentations?

A notable instance of the power of the press is recorded. On behalf of that excellent institution, the Royal Hospital for Incurables, a pamphlet entitled, "Life in Shadow," is published. This contains narratives of five visits paid the institution, to one of which, an article reprinted from the *Daily News*, a note is attached stating that shortly after its publication a gentleman called with the paper in hand, and asked to be shown over the wards, that he might judge if the article were "sensational." Satisfied as to its accuracy, he went to the city office of the hospital, and presented it anonymously with a cheque for a thousand pounds. No doubt this worthy benefactor, as Cowley has it, deemed the press an—

Ever-bubbling spring of endless lies,

or at all events, the source of a small percentage of fact to a large one of fiction. Considering the rapidity with which newspapers have to be got out, the wonder is that news is so correct as it is; and though much is said about sensationalism, it may be taken for granted that such veneer is less common than supposed, the fact of truth being stranger than fiction often leading readers to suppose that writers have drawn on their imagination, when in reality it is but an impartial report.

Few and far between are the occasions of Shakespeare's plays being produced on the boards of metropolitan theatres, managers knowing by bitter experience that, notwithstanding all the talk of the elevating influence of the drama, such an author cannot fill their houses. Curiously enough, though, a couple of historical plays are now having a considerable run, *Charles I.* at the Lyceum, *Cromwell* at the Queen's. The Protector is, of course, a character in the first play, and is made to appear a despicable figure, Cavalier being elevated at the expense of Roundhead. In the second, however, Cromwell is depicted more as we see him in the pages of Carlyle, the curious part of the story being that the author of the drama, in which the great Republican is made to shine so prominently, is Colonel Alfred Bate Richards, the Tory editor of the sometime Liberal, but now ultra-Tory, *Morning Advertiser*.

B.

Epitome of News.

The Dean of Westminster preached before the Queen at Osborne on Sunday. On Saturday the dean dined with Her Majesty. The Countess of Mayo and the Hon. Terence Bourke are on a visit to the Queen.

The Prince of Wales returned to Marlborough House on Saturday, after some days' visit to Sir Anthony Rothschild, M.P., in Buckinghamshire, and left town yesterday for Sandringham. The Prince and Princess of Wales will visit the Marquis of Ailesbury, at Savernake Forest, on or about the 21st inst.

According to advices from St. Petersburg, Count Schouvaloff's mission to England is asserted to be the negotiation of a matrimonial alliance between one of our royal princes and the Grand Duchess Maria Alexandrovna, the only daughter of the Czar (?). Count Schouvaloff has been staying with Earl Granville at Walmer Castle, and it is said that he will probably have an interview with the Duke of Argyll.

Mr. Pollock was sworn in as one of Her Majesty's Judges on Saturday morning.

Mgr. Forde, Vicar-General of Dublin, and a domestic prelate of the Pope, died on Sunday after an operation for calculus.

Sir James M'Culloch has agreed to take temporary charge of the Agency of the Colony of Victoria until not later than the end of March, pending a permanent appointment to the office of Agent-General.

It is stated in the *Leeds Mercury* that the conditions under which Viscountess Beaconsfield inherited her property do not confer Hughenden upon Mr. Disraeli, and that unless some arrangement can be made with the new owner, the Conservative leader will have to leave the place which he has so long inhabited, and which is endeared to him by past associations.

Mr. E. C. Clark, of Trinity College, is to be the new Regius Professor of Civil Law at Cambridge, in place of Mr. Abdy, who has resigned.

It is feared that five Yarmouth fishing smacks, with some forty-seven fishermen, have been lost in the late severe gales.

The *Liverpool Post* says that the man Spencer, who was hanged for murder on Wednesday, was born in prison, and his father was hanged for murder many years ago.

The Royal Geographical Society has received a communication from the Government, declining to accede to the proposal recently laid before Her Majesty's Ministers for a North Polar expedition.

Mr. Edwin James has, after a lapse of eleven years and a half, petitioned the Judges of the Supreme Courts to reverse the order of the Benchers of the Inner Temple, by which he was "disbarred."

A young man named Stevenson, a weaver, has died at Derby, it is alleged from injuries received in the riot arising out of Sir Charles Dilke's lecture on Tuesday night.

The Edinburgh Chamber of Commerce on Friday resolved by forty-seven to twenty-nine to petition Mr. Gladstone for the total abolition of the income-tax.

On Saturday Mr. Charles Longman, one of the magistrates for the county of Herts, was walking in his park at Shendish, when he suddenly fell and immediately expired of heart-disease. The deceased, who was connected with the well-known publishing firm, was last year high sheriff of the county.

Remarkable antiquarian discoveries are being made at Salisbury. Not only bones, but the massive foundations of the south-east corner of the old monastery, are laid bare, and the hardness and compactness of the concrete fully testify how well our ancestors understood the art of building.

Sergeant Bates, who recently travelled through England with the American flag, has written a book of his adventures. The proceeds of the work, which is to be published in London, will be given to the Infant Orphan Asylum in London.

One of the gas stokers who lately struck work was on Saturday sentenced to two months' imprisonment with hard labour for an assault upon a fellow-workman who is now in the employment of the same company.

Most of the leading horticulturists of the metropolis assembled at a banquet given a few days ago at the Albion Tavern, Aldersgate-street, under the presidency of Mr. Collingridge, to commemorate the publication of the thousandth number of the *Gardener's Magazine*. Speeches were made by Dr. Martin Tupper, Mr. Hain Friswell, Mr. Shirley Hibberd, and others.

The Home Secretary has directed the Solicitor to the Treasury to take charge of the prosecution of the Rev. Vyvyan Henry Moyle, who is in custody on the charge of forging share certificates at Middlesborough. The accused is said to have had a letter from the Archbishop of York in his pocket at the time of his arrest, offering him the rectory of Stokesley, worth 1,200*l*.

The *Bradford Observer* says that with respect to the proposed banquet to Messrs. Forster and Miall, the committee which has had the matter in hand, after a careful and patient consideration of the subject, have determined not to proceed with it, on the ground that the present time is inopportune.

The failure is announced of Messrs. M'Clelland Brothers, Birmingham, American and Canadian merchants. The liabilities are estimated at 68,000*l*., a great portion whereof is said to be secured.

The Bank of England directors on Thursday, in accordance with general expectation, reduced the rate of discount from 5 per cent., at when it was fixed on the 12th of December last, to 4½ per cent.

The Devonport Liberal Committee have informed Mr. Montague Chambers, Q.C., that his unpopularity is too great to render it probable that he would succeed if he again stood for the borough.

On Friday there was another adjourned meeting for proofs of debt in the bankruptcy of the Tichborne claimant, eleven adjournments having taken place previously. There was no appearance on behalf of the Claimant, and the Registrar said that the bankrupt, whoever he might be, could not be allowed to treat the court with contempt. The meeting was further adjourned to the 24th instant, when the case will be proceeded with in the usual way unless an appearance is made by or on behalf of "Sir Roger." While these proceeding were going on the Claimant was exhibiting himself to the people of Wakefield.

A romantic application was made to Mr. Woolrych, the magistrate at Westminster. The applicant desired, if possible, to learn the present situa-

tion of a person named Ambrose, who fifteen years since was committed to a reformatory at that court, and subsequently shipped to Australia. It appears that the friendless boy of fifteen years ago is now the heir to a fortune.

On Monday morning the two men, Slane and Hayes, were hanged within the precincts of Durham Gaol for murder. Calcraft was the executioner. Both men walked firmly to the scaffold. Hayes stoutly declared his innocence, and called upon God to save his soul and have mercy upon his poor wife. He left a written statement, and said that the murdered man Waine had perjured himself. A large crowd gathered around the outside of the prison, but none were admitted except the reporters.

The Court of Queen's Bench on Saturday, on the application of the Attorney-General, fixed Wednesday week for the hearing of the case in which the question of the validity of Mr. Ayrton's Park regulations is raised. The Attorney-General said it was desirable that the case should be heard as soon as possible, as while the question was pending, the magistrate, though he had convicted, had declined to hear any more cases; the result of which was that the Park was left without control.

A salmon was caught in the Medway last week. Mr. Frank Buckland says it weighed twelve pounds, and measured in length two feet nine inches. He has come to the conclusion that this is "a wandering fish that has lost his way on the ocean during the late stormy weather."

Viscount Dalrymple has issued an address to the electors of Wigtonshire, offering himself as a candidate to fill the vacancy caused by the elevation of Lord Garlies to the Peerage. Viscount Dalrymple announces himself as a Liberal and a supporter of the present Government.

Prince Albert Victor's ninth birthday was celebrated at Windsor by ringing of bells and the firing of a royal salute.

Mr. Justice Byles, of the Common Pleas, has given notice of his intention to retire from the bench. It is rumoured that his successor will be either Mr. Field, Q.C., or Mr. Hawkins, Q.C.

At a meeting of delegates held at Leeds on Saturday, Mr. A. Macdonald, president of the National Miners' Association, was presented with nearly 1,500*l.*, which had been contributed by the miners of Great Britain as a token of respect and gratitude.

A large meeting of working men was held at Birmingham on Saturday, when the sentence passed on the London gas-stokers was characterised as a gross perversion of justice, and an unwarrantable attack on the liberty of the working classes. A subscription is being got up on behalf of the stokers and their families.

The leading coal-masters in the black country have announced a rise of all kinds of thick coal 2s. per ton, and slack 1s. per ton, and the rates are now the highest which have been realised in South Staffordshire.

The annual Congress of the National Trades Union was opened in Leeds on Monday, and its deliberations are expected to occupy the whole of the present week. Upwards of 100 delegates, representing about 600,000 members of the Union, have assembled. The greater portion of the day was occupied in examining the credentials of the delegates, and in transacting formal business.

Mr. J. S. Mill, in a second communication on the land laws which he has addressed to the *Examiner*, discusses the question, "Should public bodies be required to sell their lands?" He argues that if such bodies are required to part with their lands, they should part with them to the State, and to that alone; and concludes by urging that "the time has come for announcing, with the utmost decision, that no private appropriation of land nor yet private property shall hereafter take place under any circumstances or on any pretext."

FOREIGN MISCELLANY.

The Czarewitch is now stated to have entered upon a condition of convalescence.

It is stated that the physical condition of Rochefort is such as to preclude the possibility of his being transported at present to New Caledonia.

From St. Petersburg it is announced that the budget of the Russian Empire for the financial year 1873 will show a surplus.

M. de Corcelles, the newly appointed French Ambassador at the Vatican, has, it is reported from Rome, presented his credentials to the Pope.

Mr. George Macdonald, the announcement of whose severe illness in America appeared some weeks since, has so far recovered as to be able to continue his lectures.

Mirza Malkom Khan has been sent to St. Petersburg to announce the arrival in April of the Persian Shah. The Shah will visit St. Petersburg, Berlin, Vienna, London, and Paris, and return home by Constantinople.

A COLD CHRISTMAS.—It is estimated that at least 25,000 railroad passengers were snow-bound in the United States in the great storm of the 26th of December.

THE PRINCES OF ROME AND THE VATICAN.—Advices from Rome mention that the Prince of Roccagorga, who is the lineal representative of the Orsini family, has fallen into disgrace with the Pope, and has been deprived of his dignity as Prince Assistant to the Pontifical Throne. It seems that the offence for which the prince drew down upon himself this punishment was that of giving a party on New Year's Day, to which he invited many supporters of the King of Italy. All the old patrician families of Rome are stated to have now deserted the cause of Pope, and declared for Victor Emmanuel.

MR. FROUDE IN AMERICA.—The *New York Times* of the 28th ult. announces that Mr. Froude was compelled to sail for England by urgent domestic engagements. The *Times* observes that if the English historian has not found on American soil that herb which might cure Irish discontent, he has nevertheless compelled attention to the relations between England and Ireland as no other living writer could have done.

A PRUSSIAN PHILIPPIC AGAINST ENGLAND.—The *New Prussian (Cross) Gazette* has a long and bitter article against England. It speaks of the invasion of Khiva, of the German negotiations for the acquisition of Deloba Bay, and the American movement for the annexation of the Sandwich Islands, as combined attacks on England's *prestige*. The article says that Russia, the United States, and Germany are the three great Powers, and hints that they might divide the world between them.

PRESIDENT GRANT'S CABINET.—It is understood that at least three members of President Grant's Cabinet will retire from office on or before March 4—Secretary Fish, Secretary Boutwell, and Attorney-General Williams. Mr. Fish intends to retire absolutely from public life; Mr. Boutwell expects to become Senator from Massachusetts, as Senator Wilson's successor; and Attorney-General Williams will, probably, go upon the commission for apportioning the Alabama Claims Geneva Award. A large number of prominent politicians are urged as their successors in the Cabinet, but nothing has yet been developed to indicate who the coming men are. —*Times Correspondent.*

THE NEW EMPRESS OF CHINA.—The Pekin correspondent of the *New York Times* gives the following description of the new Empress of China, of whom, however, he tells us, no portrait has been allowed to reach the public:—"A popular rumour describes her as tall, slender, with high cheekbones, a straight nose, and eyes which sparkle 'as though each had a double pupil,' giving her a remarkable aspect of vivacity and intelligence. To these features it is easy to add raven hair, black eyes, an olive skin, appending the well-known bridal gear of a Chinese Empress, and the portrait, however questionable its origin, will not be far from correct." After a sketch of the lady's family history, the correspondent goes on to say that three other ladies were married at the same time to the emperor. Each of these receives an honourable title, and the selection of each was announced by special decree."

PERE HYACINTHE.—Father Hyacinthe spoke at a meeting held in M. de Pressensé's Protestant chapel, in Paris, on Sunday week. It was the first time he had spoken in public in Paris since his change of position with regard to the Romish Church. Great curiosity was exhibited to hear him. Father Hyacinthe began by stating that, though most anxious to promote Christian unity, which was the object of the meeting, he came as a Roman Catholic, faithful to his Church, as far as he was permitted to be. He then warned his hearers that any attempts to effect a union between extreme opinions on either side—as, for instance, the Ultramontanes, who held to the principle of absolute authority, and the ultra-Protestants, who were for unlimited freedom of individual opinion—must necessarily result in failure. Large, rather than broad, Catholic views were the only real basis upon which the reunion of Christendom could be hoped for.

COUNT VON BEUST AND THE DUC DE GRAMONT.—At length Count Beust has published his threatened reply to the charges made by the Duc de Gramont, in relation to the attitude of Austria at the time of the outbreak of the Franco-Prussian war. The reply is published in the *Indépendance Belge*. It states that the negotiations which the Duke asserts to have taken place between France and Austria in 1869-70 really occurred in 1868-69, and were only an interchange of ideas leading to no result. The understanding was to have a defensive object, and Austria reserved the right of neutrality. The count expresses regret that nothing was concluded, as he thinks the necessity for diplomatic interference might have hindered the war. He further adds that a proposal for an offensive and defensive alliance was only made by France after the declaration of war. Austria, however, preserved full liberty of action. In conclusion, the count observes that the candidature of Prince Hohenzollern was not sufficient to provoke the war, and he fears there was a desire on the part of France to seek a quarrel with Prussia. If these statements are correct, the Duke de Gramont does not stand in the most enviable of positions. The semi-official *Evening Post* of Vienna says that the rumoured retirement or recall of Count Beust is entirely unfounded.

SPAIN AND CUBA.—IMPORTANT NOTE OF THE AMERICAN GOVERNMENT.—Mr. Fish, the American Secretary of State, has published the abstract of a letter to General Sickles on October 29, indicating a great change in the policy of the United States towards Spain. General Sickles is instructed to remonstrate in decisive but respectful terms against the apparent failure of Spain to carry into effect emancipation and other reforms promised in her West Indian colonies. If she permits her authority to be defied in Cuba by the refusal to enforce the humane acts of the Home Government, it is tantamount to an acknowledgment of her inability to control the insurrection. The United States Government has a warm interest in the orderly condition of Cuba, and its watchfulness is severely strained in order to preserve neutrality. The trial of its impartiality by the want of success on the part of Spain is so severe that, unless she soon becomes more successful, it will force upon the United States Government the consideration of the question whether duty to itself and the commercial interests of its citizens may not demand a change in the line of action hitherto pursued. General Sickles is also instructed to urge complaints against the seizure of the property of American citizens, and to say that if these grievances be not redressed Spain must not be surprised to see a marked change in the temper of the people and Government of the United States.

A MENAGERIE ON FIRE.—A terrible scene occurred with the wild beasts at the burning the other day of Barnum's Museum in New York. It seems from the account given by the *New York Herald* that there were about 100 animals caged in the building, and as the fire and heat increased they gradually became excited. The bears and tigers showed most fear, but it was a fear in which rage was strongly developed. Evidently understanding the position of affairs, they sprang with terrific force against the bars of their cages. The elephants were more composed. There were two full-grown female elephants and one baby elephant. The mother and the cub drew closely together, while the old one put her trunk round the young one's body, but the third elephant gave itself up to despair, and, falling down, refused to move; it was accordingly burnt, while the other two were led out by the keepers. Ten camels also lay down on their knees, and, refusing to move, perished in the flames. The monkeys and ostriches showed great signs of fear, and it was found impossible to extricate them from their cages. The chattering and jabbering of the monkeys as they pulled at the bars was most painful to hear. "The great roaring of the lions, the deep growling of the tigers, the sharp, spiteful snarling of the leopards, the bellowing of the elephant, the chattering of the monkeys, the screaming of the deer and giraffes, the grunting of the hogs, and the thousand other sounds of despair" were united in one great chorus. The screams grew fainter and fainter, until the lion gave a last roar, when, says the *Herald*, "it became a fact that all the animals, with the exception of three, had been roasted alive."—*Pall Mall Gazette.*

THE RUSSIAN EXPEDITION AGAINST KHIVA.—The *Telegraph* states that it has received from a correspondent at St. Petersburg who enjoys exceptional facilities for obtaining trustworthy information some important news with regard to the Russian operations against Khiva. The letter, which is dated the 8th inst., says that a Russian reconnoitring force, under the command of Colonel Morkosoff, which had instructions to get as near as it possibly could to the city of Khiva, and even it is believed, if fortune favoured the enterprise, to enter and occupy the place itself, while making its way across the steppes which lie between the Russian frontier and the city of Khiva, was impeded and harassed by the troops of the Khan, who finally succeeded in capturing the Russian camels and baggage. The column, thus deprived of its essential means for carrying on the campaign, had no alternative but to retrace its steps; and the Khivans, elated by their success, made a descent in great force upon the country of the Khirgiz, which is within the Russian confines, and committed extensive and cruel depredations. It was considered so desirable that the shock to Russian prestige sustained in Colonel Morkosoff's repulse should be promptly countervailed, that a Council of Ministers was summoned by the Emperor Alexander, over which he presided in person, and despite the strongly urged opposition of Prince Gortschakoff, it was decided by a large majority that a new expedition to Khiva should be undertaken, with a force sufficiently powerful to take possession of the city of Khiva itself, and practically bring the whole Khanate under Russian rule. The invading force is to operate in three columns, and will number in all 12,000 men, with about fifty pieces of artillery. The direction of the concerted movements and command-in-chief of the three divisions will be entrusted to General Kaufmann, and it is anticipated that the operations of the several columns will begin about the end of the present month.

M. THIERS ON THE POPE AND THE ITALIAN KINGDOM.—M. Thiers appears to have spoken with great frankness to the deputation of the Right who were sent to ask him questions with reference to the departure of M. de Bourgoing from Rome. He said to M. Gabriel de Belcastel:—"Like you, I am a supporter of the temporal power; like you, I regret the formation of the kingdom of Italy; but we are in presence of an accomplished fact, face to face with a situation which I have contributed to bring about as little as you have. To modify the state of things, it would be necessary to go to war. Do you wish to do so? For my own part, I am determined not to commit an act or utter a word which can lead to a conflict. What is happening is disagreeable to you, but it is to the same degree disagreeable to me, and it is you who propose to question me on the subject. The kingdom of Italy exists, and we have only one true and great interest, and that is to live on good terms with it. There are so many reasons which tend to separate its interests from ours that we must not exaggerate. The time would be ill-chosen for doing so. There is on foot at present in Europe a crusade against the Papacy. The man who has placed himself at the head of this campaign against the Holy See is indefatigable. He is one of the greatest men of this century—one of those who have made the grandeur of Germany and overwhelmed our country. I refer, of course, to

M. de Bismarck. He is now bestowing his favours with profusion on Italy, which is his natural ally in the great struggle on which he has entered. It is evident that nothing is neglected by this profound politician which can induce Italy to enter into alliance with Prussia. Do you wish to promote the alliance? We respect the rights of the Holy See; we desire that it should be fully and completely independent; but we accept accomplished facts, and we shall do nothing which will separate us from a king and his ministers with whom we can only express satisfaction."

PROGRESS IN ITALY.—M. Edmond About has written a long letter from the Eternal City in which he speaks most hopefully of the future of Italy and the value of that country as an ally. The Italy of to-day, such as he finds it, reminds him of Sixtus V., directly he was elected to the Pontifical chair, throwing away his crutches and standing erect in presence of the astonished cardinals:—

"There is much to learn in this country (writes the author of the "Roman Question"). In additions to the lessons of the past, the present is more instructive than is generally supposed in France. Our legitimate anxiety respecting our own affairs has made us lose sight of those abroad, and has raised a kind of wall round us. Not only do we no longer travel, but we hardly take the time to read what is written about our nearest neighbours who were our dearest friends. Hence but few Frenchmen are aware of the marvellous changes which have been accomplished in Italy. I shall astonish more than one reader by saying that these Italians, whose name was so long synonymous with departed grandeur, promise or menace to become again, and that shortly, a great people. The menace is for the fools who despise Italy as a rival and as an ally; the promise is for us, if, enlightened in time, we sustain the opposition bravely and loyally cultivate her friendship. It must be understood that in speaking of friendship I am not preaching a return to sentimental policy; the days of the crusades have passed, and the Frenchman, soldier of God, champion of the oppressed, knows no oppressed person at present more interesting than himself."

The writer then takes a very fair view of the conduct of Italy during the recent war, and admits that that country owed as much to Germany as to France, which, if it drove the Austrians out of Lombardy and Venice, insisted on keeping 10,000 troops in Rome, who held in check a population of 27,000,000 souls. M. Edmond About is evidently as amazed with what he has seen in Italy as one of the seven sleepers awakened. "In thirteen years the Italians," he says, "have accomplished that great work of national unity which has cost us three centuries of labour, and which the terrible war of 1870 condemns us to recommence." M. Edmond About can hardly find terms sufficiently strong to condemn the clerical party in the National Assembly, which would irritate Italy and drive her into the arms of Prussia, and he implores the Italians not to confound the ravings of that party with the real sentiments of Republican France.

Miscellaneous.

FATE OF THE SANDWICH ISLANDS.—Dr. Staly, late Bishop of Honolulu, writes to the *Times* respecting the probable course of events in the Sandwich Islands, intimating the probability that, as the American missionary exercises overwhelming influence in his district, the Legislative Assembly may, on its meeting on January 8th, find itself pledged to a reversion to the Democratic *Régime* of 1852, with annexation to the United States, whence they have mainly drawn their trade, their civilisation, and their Christianity. Mr. Manley Hopkins, the Hawaiian Consul in London, strongly deprecates "annexation," and argues the commercial importance of maintaining the neutrality of the Sandwich Islands.

ARCHBISHOP MANNING AND MR. NEWDEGATE.—Archbishop Manning, writing to a friend at Rugby, says:—Mr. Newdegate's words in his recent speech are too wild to call for any reply. Dr. Manning feels no displeasure at his name being coupled with Mr. Arch's, whom he believes an honest and good man. He believes the labourers' cause is well founded, and confides in Mr. Arch using such means to promote it as are sanctioned by the laws of God and England. He adds that he was sorry the Exeter Hall meeting was diverted from the purpose for which it was called, and for which he intended it.

THE LATE ORKNEY ELECTION.—A correspondent residing in Orkney writes:—"Mr. Laing has been successful by a majority of twenty-five votes. But for gross injustice Sir Peter Tait would have gone in by a large majority. The conduct of the landowners has been disgraceful. Altogether, the election tactics of the Tory party are iniquitous. One Tory landlord drove his tenants like a gang of miserable slaves to the polling-both, and others threatened to expel them next term if they dared to vote against them. The tenants are too little enlightened to take advantage of the ballot, and lack the manliness to defy the oppressor." He goes on to express himself respecting the political character and conduct of Mr. Laing in terms which we refrain from publishing. He is, it is added, greatly disliked, and goes to Parliament to serve his own ends, being unpledged to do anything.

RAILWAYS IN CANADA.—It will be seen from an advertisement in another column that Messrs. Grant Brothers and Co., on behalf of the Northern Extension Railways Company of Canada, invite subscriptions for 129,500*l.* 6 per Cent. First Mortgage Sterling Bonds, with guarantee of interest for the whole term by the Northern Railway Company of Canada, to whom the lines are leased. By the conditions of the lease the interest on these bonds is to be a charge in the nature of a rental upon the earnings, and to be included in the working expenses of the parent line. The Northern Railway of Canada has been in operation since 1854, and the traffic for last year shows an increase of 12½ per cent. over 1871, amounting to 180,500*l.* The bonds are of 100*l.* each, redeemable at par in 1893, and the price is 93, payable by instalments, the return being equal to nearly 7 per cent. per annum. The list of subscriptions closes to-morrow for London, and on Friday for the country. The merits of this financial proposal, and the inducements held forth by the directors of the company, are fully stated in our other columns.

THE CHANCELLOR OF THE EXCHEQUER AND THE MALT TAX.—A numerous deputation from the various provincial Chambers of Agriculture waited on Monday upon the Chancellor of the Exchequer, to urge the justice and the policy of repealing the tax upon malt. The right hon. gentleman replied that, after having carefully considered every phase of the question, he could not see his way to follow the course indicated by the deputation. Allusion had been made to the prospect of a surplus next session, but this was not likely to be the case to any great extent. No suggestion of a substitute for the malt tax had been made, and unless some practical method were pointed out of replacing the seven millions which his hearers proposed to sacrifice, he did not see how he could deal with the subject in a manner which would be satisfactory to them. He was afraid the question must stand over until such time as the revenue was in a position to allow of a reduction of taxation, and the claims of the consumers of beer would then have to be considered in comparison with the claims of other classes demanding relief.

SOCIETY OF BIBLICAL ARCHÆOLOGY.—On Thursday evening the Society of Biblical Archæology held its second meeting at its rooms, Conduit-street, W.—Dr. Birch, F.R.S. in the chair. Among the gentlemen newly-elected members was the Right Hon. W. E. Gladstone. In the absence of Captain W. F. Prideaux, Mr. R. Cull read his paper "On some Recent Discoveries in South-Western Arabia," in which the author carefully digested a summary of the history and geography of the country of the Himyarites from traditional Arabic literature and the safer testimony of the coins and bronze inscriptions collected and translated by MM. de Longpérier and Halévy. The first portion of the paper was devoted to an examination of the capital and descent of the Shabean kings, whose seat of empire, the learned writer maintained, was not, as is generally supposed, at San'a, but at a place described by the poet Algama Dhu Yazan as Dhu Raidan. Professor Donaldson then read an interesting paper "On the Tomb of Joseph at Shechem," which was a description of the present state of that well-authenticated antiquity derived from a recent visit to the Holy Land. The learned professor believed that the actual sepulchre was in a vault under the present Moslem structure, which is considerably out of repair, and is in no small degree injured by the subsequent erection of two Mahometan tombs, which are also falling into decay. In the further side of the building are two memorial tablets; and a third in English, recording the burial of Joseph, is about to be affixed by the order of the late British Consul at Damascus.

Gleanings.

Model wives formerly took a "stitch in time"; now, with the aid of sewing machines, they take one in no time.

Strawberries were sold in the streets of Rome on New Year's Day, and gardeners have picked peas grown in the open air.

"Mamma," said a little boy, who had been sent to dry a towel before the fire, "is it done when it's brown?"

An Indian reading-room is a Minnesota novelty. The Dakota Tawaxitu Kin and other high-toned journals are on its files.

In speaking of a local debating society, a country paper says, "Our town debating club is in full swing, and questions that have engrossed the intellectual functions of sages ever since the flood are being decided at the rate of two a week."

A curious book is now passing through the press, the author of which seriously professes to give, from actual experience, a matter-of-fact account of the laws, manners, and customs of a kingdom situated in one of the planets of our solar system. The title of the book is "Another World."

Quinine is found to possess, in a very marked degree, the property of preventing certain forms of decomposition, and of checking putrefaction and alcoholic fermentation. Herr C. Binz believes, from his recent researches, that it is capable of arresting putrefaction in the blood.

Sunflowers are raised in Watonwan county, Minn., for fuel. The oily seed in the flowers is found to make a hot fire, and the woody stock, when dried, furnishes a good substitute for timber, which is very scarce in that region. It is estimated that two acres will produce enough to last an ordinary family through a long winter.

Two young princes, the sons of Archduke Charles of Austria, had a warm dispute in the presence of no less a person than that of the emperor himself. Greatly excited, one said to the other, "You are the greatest ass in Vienna!" Highly offended at a quarrel in his presence, the emperor interrupted them, saying, with indignation, "Come, come, young gentlemen, you forget that I am present."

A HOPEFUL ALDERMAN.—An alderman of a country town, being invited to attend a centennial jubilee, replied, "I can't attend this one, but I'll go next time."

THE LAST CHANCE.—The following advertisement appeared recently in one of the Cincinnati papers:—"Personal.—Wanted.—The undersigned, a healthy young man, unable to procure other employment at which he can make an honest living, desires to inform Professors of Medicine and Surgery that he will submit himself to experimental operations of almost any description for reasonable compensation. Address, 'Vivisection,'" &c.

NO NEED OF SWEARING TO IT.—A physician, on presenting his bill to the executor of the estate of a deceased patient, asked, "Do you wish to have my bill sworn to?" "No," replied the executor, "the death of the deceased is sufficient evidence that you attended him professionally."

KEEPING APPLES IN GYPSUM.—Mention has been made of the success of packing apples in plaster or gypsum, and of the freshness of the specimens when taken out late in spring. This substance possesses several properties which peculiarly fit it for the purpose. It is soft in texture even before it is ground to powder, and this not only prevents anything like grit or harshness, but causes it to pack more closely than almost any other pulverised substance which could be found. It thus presses softly on the surface of the fruit, and excludes completely the external air. Being a poor conductor of heat, it keeps the fruit at an even temperature, so essential to its sound preservation. These are the qualities which render it so useful, and not anything connected with its chemical composition, which is not at all affected by the presence of the fruit.—*Garden.*

THANKFULNESS.—On one occasion, Charles Dickens was upholding the theory that whatever trials and difficulties might stand in a man's path, there is always something to be thankful for. "Let me, in proof thereof," said Dickens, "relate a story: Two men were to be hanged at Newgate for murder. The morning arrived; the hour approached; the bell of St. Sepulchre's began to toll; the convicts were pinioned; the procession was formed; it advanced to the fatal beam; the ropes were adjusted round the poor men's necks; there were thousands of motley sightseers of both sexes, of all ages, men, women, and children, in front of the scaffold—when, just at that second of time, a bull, which was being driven to Smithfield, broke its rope, and charged the mob right and left, scattering people everywhere with its horns. Whereupon one of the condemned men turned to his equally unfortunate companion, and quietly observed, 'I say, Jack, it's a good thing we ain't in that crowd!'"

THE TRANSIT OF VENUS.—It is well known that our Government has authorised extensive preparations for the thorough observation of the approaching transit of Venus. The French are no less active in the matter, their Assembly having voted $20,000, and promised $40,000 more, for the construction of suitable instruments. "Nine stations," says Professor Youmans, "have been selected for observation, at four of which the entrance and exit of the planet will be visible, while at the other five but one of these two incidents can be observed. French *savans* are now corresponding with the astronomers of England, Germany, Russia, and this country, with a view to parceling out the stations to the different observers in such a way that all shall be favorably located, and all the useful points of the earth's surface available for these important observations occupied." The next transit of Venus, after that of 1874, will occur in 1882; and then, for a period of 120 years, there will be none.—*Christian Union* (New York).

IMPORTANT IF TRUE.—Mr. John Cornwall, Headless Cross, Redditch, has discovered "after years of calm, cool, and careful considerations of the handiworks of our Creator," that it is "*nearly all over with man on this earth.*" He communicates this alarming fact to a Birmingham contemporary, together with some tables of calculations to prove his assertion. "The sun," he says, "takes its apogium in a cycloidal curve of 100 degrees, and by doing so it not only works out its own diameter in 6000 years but every star under the canopy of heaven becomes vertical to it. Even the number of revolutions of the Dragon's Head multiplied by eighteen years (which is its mean motion) gives exactly 6,000 years. Every planet that moves (superior or inferior) gives exactly 6,000 years—neither more nor less." From these mysterious premises Mr. Cornwall draws the conclusion that the end of the world is at hand. He is sufficiently acquainted with everyday life to know that common-place people will not believe him readily on this matter. "Men," he says, "don't reason enough to understand, it would be better for them if they did. However, I am even grateful to my Creator for bestowing on me such a large share of that divine gift."

SPECIAL TELEGRAPH STAFF.—From an article on special telegraphy, in *Chambers's Journal*, we extract the following:—"The nucleus of the special staff was originally formed out of the instructing staff, who, under the superintendence of the present chief of the former organisation, Mr. R. W. Johnston, trained the large body of Post-office assistants

throughout the kingdom for telegraphic work. It consists of a controller, two superintendents, three assistant-superintendents, five first and five second-class operators, and an inspector of the travelling telegraph office. On occasions of heavy pressure—such as at Doncaster in the Leger week, or during the recent autumn manœuvres, when a very large force of operators is required—it is assisted by the most skilful ordinary hands, selected from the neighbouring offices: but the arrangements are always in the hands of the special staff, whose members supersede, *ad hoc*, the local authorities. It is pleasant to know that an organisation so useful contributes also not immaterially to the national revenue. The charge of the special staff, including the travelling expenses of the travelling office, and of special offices at racecourses, is less than 6,000*l*. a year, while its earnings for the present year are calculated to exceed 15,000*l*. There is no cessation of work for the special staff, no matter what the season of the year."

Births, Marriages, and Deaths.

[*A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.*]

MARRIAGES.

MILLER—MITCHELL.—Jan. 6, at Greenfield, Blairgowrie, by the Rev. Robert Russell, the Rev. John Miller, Congregational church, to Mary, third daughter of the late Mr. Thomas Mitchell, merchant.

PERKINS—LYONS.—On Jan. 8, at the Kingsland Congregational Church, by the Rev. T. W. Aveling, James Alfred Perkins, Esq., R.N., to Frances Helena, second daughter of Andrew Lyons, Esq., K.C.H., of Dalston, and Patras, Greece.

EKENS—SEYMOUR.—On Jan. 8, at East-parade Chapel, Leeds, by the Rev. E. R. Conder, M.A., Joseph William Ekens, of 3, New North-road, Huddersfield, to Mary Jane, widow of the late John Seymour, of Odiham, Hants, and daughter of W. Kelsall, J.P., Burley Lodge, Leeds.

FOTHERINGHAM—SUTCLIFFE.—Jan. 8, at Booth Congregational Church, near Halifax, by the Rev. J. Hutchison, of Ashton assisted by the Rev. D. Jones, James Fotheringham, of Rawdon, to Mary, elder daughter of the late Henry Sutcliffe, Esq., of Throstle Bower, Mytholmroyd.

DEATHS.

COLEMAN.—On Dec. 30, at his residence, Market Harborough, after suffering six months from paralysis, the Rev. Thomas Coleman, aged 75 years. He was for 37 years minister at Ashley-de-la-Zouche and Wilbarston. Mr. Coleman was also the author of several works, amongst which were the "Memorials of the Independent Churches in Northamptonshire," and "The Two Thousand Confessors of 1662." Greatly respected by all who knew him.

SKEEN.—On Jan. 11, at 22, St. Aun's-road, Brixton, William Skeen, for nearly thirty years connected with the London daily press, and formerly of Edinburgh, aged 61.

DELF.—On Jan. 13, at her son's, Brompton, Ann, widow of Mr. Robert Delf, late of Bungay and Lowestoft, aged 76.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Tuesday, Jan. 8.

ISSUE DEPARTMENT.

Notes issued	£38,411,360	Government Debt.	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	23,411,360
		Silver Bullion	
	£38,411,360		£38,411,360

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,270,325
Rest	3,417,999		
Public Deposits	6,776,914	Other Securities	18,421,665
Other Deposits	19,607,516	Notes	12,397,640
Seven Day and other Bills	374,253	Gold & Silver Coin	640,052
	£44,729,682		£44,729,682

Jan. 8, 1873. FRANK MAY, Deputy Chief Cashier.

BREAKFAST. — EPPS'S COCOA. — GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS and Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a thin, refreshing beverage for evening use.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

HOLLOWAY'S OINTMENT AND PILLS. — Abscesses, Erysipelas, Piles.—The first of the above-named diseases is sure to prevail when changes of atmosphere are both great and sudden, the other two are unhappily ever present in our midst. Unvarying success attends all who treat these diseases according to the simple printed directions wrapped round each box. They are invaluable to the young and timid, whose bashfulness sometimes endangers life. A little attention, moderate perseverance, and trifling expense, will enable the most diffident to conduct the case to a happy issue, without exposing secret infirmities to any one. The Ointment arrests the spreading inflammation, restrains the excited vessels, cools the overheated skin, and alleviates throbbing.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Jan. 13.

We had a small supply of English and foreign wheat for to-day's market. The trade was quiet, and English wheat sold slowly at the prices of Monday last. The demand for foreign wheat was restricted, and for the business doing former prices whre maintained. The flour trade was inactive, at last week's prices. Peas, beans, and Indian corn were unchanged in values. Barley sold to a moderate extent at previous prices. Of oats fresh arrivals are small. The trade was not active, but former quotations were supported. Cargoes on the coast are held at the prices of last week. Arrivals have been of fair extent, and the inquiry is less active.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, red	59 to	62
Ditto new	50	58
White	58	67
„ new	50	58
Foreign red	59	62
„ white	64	67
BARLEY—		
English malting	31	35
Chevalier	41	48
Distilling	32	35
Foreign	29	31
MALT—		
Pale	66	74
Chevalier	—	—
Brown	55	60
BEANS—		
Ticks	31	33
Harrow	33	35
Small	—	—
Egyptian	32	34
PEAS—		
Grey	32 to	35
Maple	37	40
White	36	40
Boilers	36	40
Foreign	37	39
RYE—	36	38
OATS—		
English feed	21	26
„ potato	27	33
Scotch feed	—	—
„ potato	—	—
Irish Black	18	21
„ White	18	21
Foreign feed	16	20
FLOUR—		
Town made	50	57
Best country households	44	47
Norfolk & Suffolk	40	43

BREAD, Monday, Jan. 13.—The prices in the Metropolis are, for Wheaten Bread, per 4lbs. loaf, 7½d. to 8d., Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Jan. 13.—The total imports of foreign stock into London last week consisted of 7,659 head. In the corresponding week last year we received 7,054; in 1871, 2,505; in 1870, 4,011; and in 1869, 4,694 head. Although there has been a falling off in the supply of beasts on sale, the actual weight of meat offered has been quite an average. For all qualities the demand has ruled heavy, and 2d. per 8lbs. less money has been accepted, the best Scots and crosses selling at 5s. 8d. to 5s. 10d. per 8lbs. Irish cows have not been so plentiful, but there has nevertheless been a good show of them so far as number has been concerned. The quality, however, has been very indifferent. About 500 Dutch beasts have been on sale, and have sold on lower terms. From Norfolk and Suffolk we have received about 1,200, from the midland and home counties about 800, from Scotland 180, and from Ireland 500. In sheep the market has been very firm. The supplies have been short. Occasionally the best Downs have made as much as 8s. per 8lbs., but 7s. 10d. must be regarded as the general top quotation. Calves have changed hands to a moderate extent at late rates. Pigs have been quiet, at previous currencies.

Per 8lbs., to sink the offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts	4 4	to 4 8	Pr. coarse wooled	7 4	7 6
Second quality	4 10	5 2	PrimeSouthdown	7 8	7 10
Prime large oxen	5 6	6 8	Lge.coarse calves	5 6	6 4
Prime Scots	5 8	5 10	Prime small	6 6	7 2
Coarse inf. sheep	5 8	6 4	Large hogs	3 6	4 0
Second quality	6 6	6 10	Neat sm. porkers	4 4	4 8

METROPOLITAN MEAT MARKET, Monday, Jan. 13.—The market to-day was moderately supplied with meat. Sales in all qualities were effected somewhat quietly at barely previous quotations.

Per 8lbs. by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef	3 0	to 3 4	Inferior Mutton	3 8	to 4 4
Middling do.	3 8	4 2	Middling do.	5 2	5 8
Prime large do.	4 4	4 10	Prime do.	5 6	5 10
Prime small do.	4 8	5 0	Large pork	3 0	3 8
Veal	5 6	6 0	Small do.	4 0	4 6

PROVISIONS, Monday, Jan. 13.—The arrivals last week from Ireland were 775 firkins butter, and 4,685 bales bacon; and from foreign ports 20,232 packages butter, and 294 bales and 315 boxes bacon. With the exception of an advance of 6s. to 8s. per cwt. on Friesland, there is little change in foreign butter, the finest qualities meet a ready sale; scarcely anything doing in Irish, except Corks, which have been moderately dealt in at an advance of about 6s. per cwt. Bacon sold steadily, and prices were well supported. Best Waterford, 68s. free on board; Limerick, &c., 64s. to 66s. landed.

COVENT GARDEN, Friday, Jan. 10.—Trade still continues exceedingly dull in this market, and orders from the provincial ones are also light, no particular article being in much request. Importations continue on a large scale, and prices rule lower.

HOPS.—BOROUGH, Monday, Jan. 13.—A more limited demand for new hops has characterised the business of the past week, prices nevertheless have been well sustained. The sales effected to-day show extreme values, holders being confident that higher rates must sooner or later be obtainable. Old hops are selling in considerable quantities. The Bavarian and Alost markets are reported active. Mid and East Kent, 5*l*. 5s., 6*l*. 6s., to 7*l*. 7s.; Weald of Kent, 5*l*. 5s., 5*l*. 12s., to 6*l*.; Sussex, 5*l*. 5s., 5*l*. 12s., to 6*l*.; Farnham and country, 5*l*. 12s. to 6*l*. 6s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Jan. 13.—Sound English potatoes are rather scarce, and realise extreme prices, but the trade in all descriptions is steady; while foreign potatoes, the arrivals of which continue large, sell at prices varying from 75s. to 140s. per ton. Kent Regents, 185s. to 220s. per ton; other Regents, 120s. to 185s.; Rocks, 110s. to 135s.

SEED, Monday, Jan. 13.—There was very little English cloverseed offering. Fine qualities were held at very high rates. The best German and French red seeds met more inquiry, and prices were well supported. Fine white cloverseed, foreign as well as English, realised full rates. Best trefoil met more inquiry, and former prices were well supported. Canaryseed of good quality was saleable at as much money. Hempseed was firm. In white and brown mustardseed not much passing, and prices were without any quotable variation. Grass seeds sold at very full prices, and rather more freely. Foreign tares were yet little inquired for, although offered at very moderate rates.

WOOL, Monday, Jan. 13.—In the wool market there has been an absence of activity, but the trade has nevertheless continued firm. In deep-grown English wool dealings have been to a fair extent. Full prices, however, were realised. In colonial wool the trade has been dull.

OIL, Monday, Jan. 13.—Linseed oil has been firm. Rape has been in fair request at easier prices. Other oils have been unaltered.

TALLOW, Monday, Jan. 13.—Market quiet. New Y.C. on the spot 44s. 3d., old 43s. per cwt. Town tallow, 42s. 6d., net cash.

COAL, Monday, Jan. 13.—Reduction of 1s. in house coals. Hettons, 33s.; Hettons South, 32s. 9d.; Hettons Lyons, 31s. 9d.; Hettons Russels, 32s. 3d.; Harton, 31s. 9d.; Hartlepool East, 32s. 9d.; Hawthorn, 31s. 6d.; Kelloe, 32s. 3d.; Hartley's, 28s. 9d.; Weardale, 28s. 6d. Ships fresh arrived, 33; ships at sea, 50.

Advertisements.

A CONFERENCE of the friends of RELIGIOUS EQUALITY, residing in LONDON and the SOUTHERN COUNTIES, will be held in London on TUESDAY, Feb. 11th, for the purpose of considering Mr. Miall's Disestablishment Motion, the Amendment of the English Education Act, and Irish University Reform.

Particulars, and cards of admission, may be obtained of the LIBERATION SOCIETY, or of the LONDON NONCONFORMIST COMMITTEE—by whom the Conference is convened—on application to Mr. J. CARVELL WILLIAMS, 2, Serjeants'-inn, Fleet-street, or the Rev. JOSEPH SHAW, 3, 1Fleet street, London.

HOUSEKEEPER.—A LADY of Respectability, of Domesticated Habits and Social Disposition, WISHES for an ENGAGEMENT as HOUSEKEEPER in a family where the General Superintendence of Household Affairs, or other duties involving responsibility and trust, would devolve upon her. Long experience has fitted her for such an engagement. Moderate salary required, and good references given.—P. F. L., 9, Cathcart-hill, Junction-road, N.

WINTER RESIDENCE, with all the advantages of English Home comforts and proximity to relatives and friends, at Smedley's Institution, Matlock Bank, near Matlock Bridge Station, Derbyshire, with or without the peculiar Mild Hydropathic Treatment, conducted by W. B. Hunter, M.D.C.M. Glas. The extensive saloons, lofty and well-ventilated bedrooms, all kept at summer temperature night and day, without draughts. Charges moderate.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER.

ALEXANDER WAUGH YOUNG, Esq., M.A., Lond. (Gold Medalist in Classics); late Andrews' Scholar, and First Prizeman in Higher Senior Mathematics, of University College, London; Fellow of University College, London.

SECOND MASTER.

JAMES SHAW, Esq., Peel Exhibitioner, Queen's University, Ireland; and First of First Class in Classical Honours at the First B.A. Examination, London University.

ASSISTANT MASTERS.

MARTIN F. SHORT, Esq., B.A., and Prizeman of Corp. Christi College, Cambridge, Classics and English Language.
JOSEPH K. BARNES, Esq., English and Chemistry.
HENRY TAYLOR, Esq., English.
HERMANN POMNITZ, Esq., Certificated by the Imperial Prussian Government, and by the University of Paris, Music and Foreign Languages.
ARCHIBALD GUNN, Esq., Student Royal Academy of Arts, London, Drawing.
Resident Lady Matron, Miss BAYLIS.

Applications to Head Master, or to the Hon. Sec., S. DICKINSON, Esq., Wolverhampton.

HIGHBURY HOUSE SCHOOL, ST. LEONARD'S-ON-SEA.

Head Master—Rev. W. WOODING, B.A.

The School consists of Upper, Middle, and Preparatory Departments, in which Classics, Mathematics, Modern Languages, and thorough English are taught. The junior classes are trained by ladies on the Pestalozzian system.

A new wing and covered Playground have just been added to the premises. The house is supplied with baths, and is well warmed and ventilated in order to secure the health and comfort of delicate boys.

For Prospectus apply to Mrs. Duff or the Head Master.

SCHOOL duties will be RESUMED on JAN. 20th.

THE VALE ACADEMY, RAMSGATE.

PRINCIPAL—Mr. M. JACKSON.

In this Establishment a first-class education is given in English and commercial subjects, modern languages, classics, and mathematics. The pupils have taken distinguished positions in the honour lists of the University of London, and at the Civil Service competitive examinations. Sixty-five have passed the Oxford Local Examinations, nine in first and twenty-two in second-class honours.

The NEXT TERM BEGINS on the 21st JANUARY.

STROUD LADIES' COLLEGE, BEECHES' GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

FIRST TERM will begin THURSDAY, JAN. 23rd.

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted by Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

BY SPECIAL APPOINTMENT TO
HER ROYAL HIGHNESS THE PRINCESS OF WALES
AND
HER EXCELLENCY THE COUNTESS SPENCER.

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Of all Sewing Machines.

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By the adoption of the New System of Hire with Option of Purchase, these celebrated Machines may be obtained by the payment of a Small Premium, and a Rental of 10s. 6d. or 21s. per month; also at 2s. 6d. or 5s. per week.

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IT HAS STOOD THE TEST OF TIME, having been more than 20 years in the market.

IT PRODUCES THE MOST PERFECT WORK, making the famous Lock-Stitch, which is so firm that though cut inch by inch it will not ravel, which is as elastic as the material itself, and which has the same appearance on each surface—a single line of thread from stitch to stitch.

IT has gained a larger number of prizes than any other Machine.

IT is adapted to all the wants and necessities of a family or workroom.

IT is simple in action, regular in stitch, economical in working, well made, and carefully constructed.

IT is easy to learn, work, and keep in order, and very little trouble to take to pieces for cleaning.

IT is light to work and moved with ease, being a healthy exercise, even if worked for hours.

IT avoids all useless complications, and having but little friction, or wear and tear, is wonderfully durable. Will last a lifetime, and run for years without repairs.

ITS quiet working makes it a pleasant companion in any apartment.

ITS speed is unequalled. The Treadle Machine will make 1,000 stitches per minute, doing the work of eight or ten hands.

IT has no reciprocating shuttle to complicate or cause difficulty in working, no heavy gearing to tire or weary the feet, and no cog wheels to clog, wear away, or break.

IT has no chain-stitch to ravel out or come undone.

THE great number of attempts to imitate it show that it is worth imitating, and experience proves that the imitations in no way equal the genuine.

PARTICULARS, PROSPECTUSES, &c., POST FREE.

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Leeds—41, Commercial Street.
Birmingham—Exchange Buildings, Stephenson's Place.
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Every genuine Machine has the name of the firm, "WHEELER & WILSON M'F'G. CO., impressed on the cloth plate, and, in addition, the Trade Mark affixed to the bed plate. As the great reputation of the Wheeler and Wilson has led to the manufacture of a very large number of imitation machines of an inferior quality, we ask our friends to be exceedingly cautious that none of these spurious machines are sold to them for the GENUINE Wheeler and Wilson.

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VICE-MASTER—
Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—
A. H. SCOTT WHITE, Esq., B.A., Prizeman in Anglo-Saxon and Early English of Univ. Coll., London.
JAMES H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.
JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

LADY RESIDENT—Miss COOKE.

LENT TERM will commence THURSDAY, 23rd Jan., 1873.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

BROADWAY, UPPER PLAISTOW, LONDON.

LADIES' SCHOOL, conducted by the Misses Smith.

Reference is kindly allowed to the Rev. John Foster (of Claylands Chapel), 100, Fentiman-road, Clapham-road.

The School will REOPEN MONDAY, Jan. 27.

LADIES' COLLEGE, RYE LODGE, PECKHAM RYE, SURREY.

Superior English and French Education. System of study well considered, matured, and practical, based on religious principles. A VACANCY for an ARTICLED PUPIL. Premium, from 20 to 25 guineas.

Principal—Mrs. HENRY COLLETT.

FRENCH PROTESTANT SCHOOL for YOUNG LADIES, HARLEY-ROAD, ST. JOHN'S-WOOD.

Principals: Mademoiselle AUGER, Parisienne (diplomée), and Miss OWEN, assisted by French, German, and English Resident Governesses and first-class Visiting Masters. References kindly permitted to Rev. Johnson Barker, M.A., St. John's Wood, Rev. Newman Hall, LL.B., Rev. D. Thomas, D.D., Stockwell, and parents of pupils.

LADIES' COLLEGIATE SCHOOL, OXFORD HOUSE, BICESTER, OXON.

Principal—Mrs. HENRY BAKER, assisted by superior masters from Oxford and an adequate staff of resident governesses. This old-established School affords, on moderate terms, educational advantages of the first order combined with careful, Christian training. Pupils prepared for the Cambridge examinations.

Prospectuses on application.

CONGREGATIONAL SCHOOL, LEWISHAM, for the EDUCATION of the SONS of MINISTERS.

This School will REOPEN after the holidays on TUESDAY, 21st January.

JOSIAH VINEY, Hon. Sec.

P.S.—Mr. S. HILL, who left the School at Christmas, has just gained the "Porter Scholarship," Hastings, value £50 per annum, tenable for two years.

HEATHFIELD, STONYGATE, LEICESTER.

EDUCATION for YOUNG LADIES, Conducted by the Misses MIALL.

French, Italian, Latin, and German, Music, Singing, and Drawing, Dancing and Calisthenics, taught exclusively by the Masters assigned to them.

The English studies are under the immediate direction of the Misses Miall and competent Governesses.

The house is large and airy, situated in a high and healthy locality, surrounded by a good garden.

Terms, with references, forwarded on application.

SCHOOL will recommence on FRIDAY, Jan. 24th.

36, HILLDROP-ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

The NEXT TERM will commence on MONDAY, Jan. 20.

SOUTH NORWOOD COLLEGE.

Established 1865.

A thorough education, beautiful and healthful neighbourhood, home comforts, baths, and recreation ground.—For terms, which are inclusive, call on or address Principal, Lester Villa, South Norwood Hill, S.E.

COLLEGIATE SCHOOL, BELPER.

Healthfully situated between Derby and Matlock. About twenty boarders. Liberal table, and every attention to domestic comfort. Careful religious training. A large proportion of the pupils annually succeed at the Cambridge Local Examination. There is one vacancy. Terms and references on application to W. B. Anthony, the Principal.

INDEPENDENT COLLEGE, TAUNTON.

Principal—Rev. W. H. GRIFFITH, M.A.
Secretary—Mr. EDWARD BAYLY.

Pupils are prepared for Matriculation at the Universities, or for Commercial pursuits. Terms, 28, 30, and 36 guineas per annum, according to age.

The College REOPENS on FRIDAY, Jan. 24.

Prospectuses forwarded on application.

SOUTH COAST.—ESTABLISHMENT for YOUNG GENTLEMEN, PARKSTONE, between Poole and Bournemouth.—Rev. WALTER GILL, aided by competent Masters. The Educational Training in this Establishment is based on the Word of God, and in thorough harmony with the advancing intelligence of the times. Terms moderate. Reference to Parents of Pupils. Parkstone is a singularly Healthy Neighbourhood. School duties will be resumed (D.V.) Friday, January 24th.

COMMERCIAL SCHOOL, CRANFORD HALL, near HOUNSLOW, MIDDLESEX.

Mr. Verney's Pupils are SOUNDLY INSTRUCTED in all the Branches of a thoroughly Business Education.

The Terms are moderate, inclusive, and proportionate to Age and Requirements.

The premises are extensive, situation healthy, food the best and unlimited.

Numerous References in London and in the Country.

Pupils admitted at any time; apply to Mr. VERNEY.

EDUCATION.—CORSHAM SCHOOL, near BATH.

Principal—Mr. CHARLES H. HULLS, assisted by resident English, French, and German Masters.

Pupils prepared for the Oxford and Cambridge Local Examinations.

The situation of the School House is most healthy; the premises are very extensive; rooms large and airy; playgrounds five acres in extent.

Particular attention is paid to the domestic comfort of the pupils.

Reference to the following ministers and gentlemen is kindly permitted:—

Rev. Dr. Brock, Hampstead, N.W.
" W. Brock, Jun., Hampstead, N.W.
" John Matheson, M.A., Hampstead, N.W.
A. Angus Croll, Esq., Roehampton, Surrey.
James Harvey, Esq., Mount-grove, Hampstead.
Samuel Baylis, Esq., Her Majesty's Customs.
James Anderson, Esq., Frognal, Hampstead.
Benjamin A. Lyon, Esq, Montague-grove, Hampstead.
S. R. Pattison, Esq., 50, Lombard-street.

Prospectus with View on application.

NEXT TERM commences JANUARY 28th.

THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, WAKEFIELD

PRINCIPAL—
The REV. JAMES BEWGLASS, M.A., LL.D., M.R.I.A.

The above School RECEIVES, in addition to the Sons of Ministers, a limited number of the Sons of Laymen, who are carefully instructed in all the branches of a sound Classical, Mathematical, and Commercial Education, and are prepared for any department of business, or for entrance at the Universities.

The School will REOPEN, after the Christmas Vacation, on TUESDAY, January 21st, 1873.

Application for the Admission of Pupils to be addressed to the Principal.

EDUCATION.—PREPARATORY SCHOOL for YOUNG GENTLEMEN, conducted by the Misses SMITH, 2, Woodside Villas, Gipsy-hill, Upper Norwood.

In this Establishment Pupils are carefully prepared for the Public Schools, being thoroughly grounded in a sound English Education, combined with Languages. Drawing, and Music.

Much attention is paid to the formation of character, and the health of each pupil is especially studied. The house is healthily situated, with good playground. Pupils have constant access to the Crystal Palace by Season Ticket.

References kindly permitted to ministers and parents of pupils.

Prospectuses on application to the Principals.

School duties will be RESUMED on the 23rd JANUARY.

TUDOR HALL LADIES' COLLEGE, FOREST HILL, SYDENHAM, LONDON.

PRINCIPALS—Mrs. TODD and Rev. J. W. TODD, D.D.

PROFESSORS.

English Literature	Mrs. C. L. BALFOUR.
Botany	Prof. BENTLEY, King's Coll.
French Language	Dr. MANDROU.
German Language	Dr. GERNER.
Italian Language	Signor SUINO.
English History	Dr. KEMSHEAD, Dulwich Col.
Globes and Natural Science .	E. H. WEST, M.A.
Music—Theory, &c. ...	JOHN BLOCKLEY, Esq.
Piano and Harmonium ...	Herr LOUIS DIEHL.
Singing and Organ	H. W. MONK, Esq., King's Col.
Drawing and Painting ...	R. W. BUSS, Esq.
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Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

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"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.

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"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel *par excellence*."—J. K. KARCHER, Toronto, C.W.

ROYAL POLYTECHNIC.—Great Programme for Christmas.—1. The History of a PLUM PUDDING, with striking experiments by Professor Gardner. 2. A Christmas Tale; or, HOW JANE CONQUEST RANG the BELL; an Illustrated Poem, with remarkable effects. 3. The "ZOO" AT THE "POLY," an anecdotal discourse about the Zoological Gardens, by Mr. J. L. King, with Photographs by Mr. York. 4. The THREE ROSES; or, the Invisible Prince in a new light: a fairy tale, musically narrated by Mr. George Buckland, assisted by Miss Alice Barth, Miss Pulham, and Miss Lilie Bartlett. 5. The WHITE LADY OF AVENEL, the new and beautiful Ghost Illusion. 6. New CHARACTER ENTERTAINMENT, by Mr. Percy Vere. 7. The wonderful SWIMMING FEATS of Marquis Bibbero in the Great Tank. 8. The MAGIC TUB, full of Toys, to be distributed on specified occasions, to good Children. Many other Entertainments. Open daily, at 12 and 7. Admission, 1s.

DOMINION OF CANADA.
ISSUE of £129,500 SIX PER CENT. FIRST MORTGAGE BONDS of the

NORTHERN EXTENSION RAILWAYS COMPANY,

With Guarantee of Interest by the Northern Railway Company of Canada, to whom the lines are leased. In Bonds of £100 Sterling each, bearing 6 per cent. interest. Payable half-yearly, on the 1st of January and 1st of July in each year, in London, at the banking-house of Messrs. Grant, Brothers, and Co., 24, Lombard-street, E.C., or at the option of the holder, at the offices of the Northern Railway Company of Canada, in Toronto.

The Bonds are repayable at par—namely, £100, on 1st July, 1893.

Price of subscription, £93 per bond, payable as follows, namely:—

£10	per Bond,	payable	on application.
20	„	„	on allotment.
20	„	„	1st March, 1873.
20	„	„	1st April, 1873.
23	„	„	1st May, 1873.
£93			

Interest will accrue on the bonds from 1st January, 1873, and the option is reserved to subscribers of anticipating payment of the instalments on any day when an instalment falls due, under discount at the rate of £6 per cent. per annum for such payment.

Reckoning the profit on the bonds being redeemed at par (£100), and the discount for prepayment, the return to the investor is equal to nearly £7 per cent. per annum.

Messrs. GRANT, BROTHERS, and CO. are authorised by the Northern Extension Railways Company, with the concurrence of the Northern Railway Company of Canada, the lessees of the lines, to OFFER for PUBLIC SUBSCRIPTION £129,500 FIRST MORTGAGE BONDS, in 1,295 bonds of £100 each, of the Northern Extension Railways Company, numbered 1 to 1,295 inclusive.

The bonds bear interest at £6 per cent. per annum, payable by coupons attached, half-yearly, on the 1st January and 1st July in each year, in London, at the banking-house of Messrs. Grant Brothers and Co., 24, Lombard-street, E.C., or, at the option of the holder, at the offices of the Northern Railway Company of Canada, in Toronto.

The due payment of the interest for the whole term of the bonds, namely, to 1st July, 1893, is guaranteed by the Northern Railway Company of Canada, pursuant to the act of the Dominion of Canada confirming the lease of the Extension Company's lines to the Northern Railway Company of Canada, and such guarantee is stated in each bond, under the seal and signed on behalf of that Company.

The bonds are redeemable on 1st July, 1893, at par, or £100 per bond, payable in London, or in Toronto, at the option of the holder.

Subscribers will be entitled to interest on the bonds from the 1st January, 1873.

The price of subscription is £93 per £100 bond, payable at the above-mentioned dates; the option being reserved to subscribers of prepaying the instalments under discount, at the rate of 6 per cent. per annum.

The authorised lines of the Northern Extension Railways Company, incorporated by Act 25 Vic., cap. 32, of the Ontario Legislature, join and are a continuation of the Northern Railway of Canada, and extend from Collingwood to Owen Sound, and from Barrie to the Georgian Bay, about 109 miles in length.

The various municipalities, towns, and cities situated along the lines have granted and paid by bonus or free gift, in aid of their construction, the sum of 262,500 dols. The Government of Ontario have also an absolute grant of 194,000 dols., being together equal to about £92,500.

These lines have been leased to the Northern Railway Company of Canada for the term of 25 years, from the 10th April, 1872, namely, to 10th April, 1897.

By the Act confirming the said lease it is provided that that Company guarantees the payment of the interest on the Debentures of the Northern Extension Railways Company, not exceeding 9,000 dols. (equal to about £1,850) per mile, and further that "such interest shall be a charge, in the nature of a rental, upon the earnings of the line of the Northern Railway Company, and be recognised and included in the working expenses thereof."

The effect of these provisions of the lease is to make the bonds of the Northern Extension Railways Company, that have their interest guaranteed by the Northern Railway Company of Canada, a pre-preference to all the bonds and stocks of the Northern Railway of Canada for the said interest.

The total amount of bonds authorised by the lease to be issued by the Northern Extension Railways Company, with the guarantee of interest by the Northern Company, being limited to 9,000 dols. (equal at exchange of 9½ to about £1,850) per mile, will, upon 109 miles, the estimated length of the authorised lines, amount to £202,200, in 2,022 bonds of £100 each.

The said bonds are authorised to be issued only as and when portions of the lines are constructed, or under contract for construction, and the present issue of £129,500 is created in right of 70 miles of line in accordance therewith, 46 miles being now fully completed and in traffic operation, viz.—25 miles since November, 1871, and 21 since 15th November, 1872, and since the opening of the first 25 miles they have earned sufficient for the debenture interest in respect thereof. The remaining 24 miles of the lines are in an advanced state of construction.

The balance of the bonds will be issued as and when further portions of the systems are in course of construction.

The Northern Railway of Canada has been established since 1854, is 97 miles in length, and is well known as a highly successful and progressive line, as the following table of gross traffic for the last five years will show:—

	Gross Traffic.		
1868	£113,028	2	7
1869	137,892	8	8
1870	150,733	1	0
1871	159,760	1	1
1872 to 7th December £173,167			
from 7th to 31st, estimated at 7,333			
	180,500	0	0

The net earnings of the Northern Railway to the 31st December, 1871, were £64,969; and for 1872 are estimated at £78,000, the interest on the bonds of the Northern Extension Railways Company being entitled to rank for payment as part of the working expenses, and therefore as a first charge on the same, and, further, on the earnings of the Extension Lines also.

The above amount of revenue does not include the earnings of the Extension Lines, which, so far as opened, have as before mentioned earned sufficient to provide for their own interest, without trenching upon the revenue of the Northern Railway Company of Canada.

Although the due payment of the interest is absolutely guaranteed by the Northern Railway Company of Canada, irrespective of the amount of traffic, it may be mentioned that the total amount required to pay the interest on the bonds now for subscription is only £7,336 per annum, and a gross traffic of less than £6 per mile per week will be sufficient, under the terms of the lease, to cover the interest on the whole of the debentures guaranteed by the Northern Railway Company whose own earnings exceed £35 gross per mile per week.

The price of the 1st Mortgage Bonds of the Northern Railway of Canada are quoted in the Stock Exchange Official List at £93 to £95 per bond, and application will also be made in due course for an official quotation in the London Official List of the bonds now to be issued.

The following are the quotations for similar securities:—

Atlantic and St. Lawrence 6 per Cent. Mortgage Bonds	99 to 101
Grand Trunk of Canada 6 per Cent. 1st Mortgage Bonds	98 to 100
Great Western of Canada 6 per Cent. do.	105 to 106
International Bridge 6 per Cents., guaranteed by Grand Trunk of Canada	97 to 99

The following are the Directors and Officials of the Northern Extension Railways Company:—

DIRECTORS.

Hon. FRANK SMITH (Senator), Toronto, President.
N. BARNHART, Esq., Toronto, Vice-President.
W. H. Howland, Esq., Toronto.
Alderman J. Turner, Toronto.
H. L. Hime, Esq., Toronto.
Hugh Chisholm, Esq., Meaford.
J. Rorke, Esq., Clarksburg.

BANKERS.

The Bank of Commerce, Toronto.
Messrs. Grant Brothers and Co., Lombard-street, London.

CONSULTING MANAGER—Fred. W. Cumberland, Esq.
SOLICITOR — J. D. Edgar, Esq., M.P.
SECRETARY—John E. Foreman, Esq.

The following are the Directors and Officials of the Northern Railway Company of Canada:—

DIRECTORS.

Hon. JOHN BEVERLEY ROBINSON, M.P., Toronto, President.
H. M. JACKSON, Esq., New-square, Lincoln's-inn, London, Vice-President, and Chairman of London Board.
Frederick W. Cumberland, Esq., Toronto, Managing Director.
Angus Morrison, Esq., M.P., Toronto.
William Elliott, Esq., President of Board of Trade, Toronto.
Henry Wheeler, Esq., London.
William Lethbridge, Esq., London.
W. D. Ardagh, Esq., ex-Officio Warden of the County of Simcoe.
Alderman Robert Bell, ex-Officio for the Corporation of Toronto.

BANKERS.

The Bank of Toronto, } Toronto.
The Bank of Commerce, }
London and Westminster Bank, London.

GENERAL MANAGER—Frederick W. Cumberland, Esq.
SECRETARY—Thomas Hamilton, Esq.
Head Offices—Toronto, Canada.

LONDON AGENCY.

Messrs. Cutbill, Son, and De Lungo, 103, Cannon-street, E.C., London.

Scrip certificates to bearer will be issued against allotment letters and receipts for deposit, and will be exchanged for the bonds when all the payments are completed.

Copies of the Acts of Parliament and of the lease, the form of bond, certificates of traffic, and the published accounts of the Northern Railway of Canada, for the year ending 30th June, 1872, may be inspected at the offices of Messrs. Ashurst, Morris, and Co., solicitors, 6, Old Jewry, E.C., London.

Applications must be made in the annexed form, accompanied by the deposit of £10 per bond on the number applied for. Should the amount allotted not require the whole sum so paid, the surplus will be applied towards the payment of the amount due on allotment.

In case no allotment is made the deposit will be returned forthwith without deduction.

Forms of subscription may be obtained on application.

24, Lombard-street, E.C., London, Jan. 10, 1873.

DOMINION of CANADA.—Issue of £129,500 SIX PER CENT. FIRST MORTGAGE BONDS of the NORTHERN EXTENSION RAILWAYS COMPANY, with guarantee of interest by the Northern Railway Company of Canada, in bonds of £100 each. Price of issue £93 per bond.

FORM OF APPLICATION.

Messrs. Grant Brothers, and Co., 24, Lombard-street, E.C., London.

Gentlemen,—I beg to enclose herewith the sum of £ being £10 per bond on application for Six per Cent. Sterling First Preference Mortgage Bonds of £100 each, of the Northern Extension Railways Company; I request you to allot me that number of the said bonds, and I hereby agree to accept the same, or any less number which you may allot to me, and to pay the several instalments in respect of such bonds according to the terms of your prospectus, dated 10th January, 1873.

Name in full .....
Address .....
Description .....
Date .....1873.
Signature .....

To be filled up if applicant desires to prepay the instalments.

I desire to pay the whole of the instalments under discount.
Signature .....

DOMINION OF CANADA.
ISSUE of £129,500 SIX PER CENT. FIRST MORTGAGE BONDS of the

NORTHERN EXTENSION RAILWAYS COMPANY,

with guarantee of interest by the Northern Railway Company of Canada, to whom the lines are leased. In Bonds of £100 sterling each, bearing six per cent. interest.

Notice is hereby given, that the Lists of Subscription for the above will be closed TO-MORROW, THURSDAY, the 16th instant for London, and on FRIDAY, the 17th instant, for country applications.

GRANT BROTHERS and CO.

24, Lombard-street, E.C., London,
January 15, 1873.

NORTH LONDON or UNIVERSITY COLLEGE HOSPITAL.—Whilst the cost of provisions and every hospital commodity is increasing, the serious deficien ☞ in public support this year, amounting to nearly £1,900, occasions the Committee much anxiety. CONTRIBUTIONS, &c., will be most thankfully received and acknowledged by the Treasurer, Edward Enfield, Esq., 19, Chester-terrace, Regent's-park, and at the Hospital.

H. J. KELLY, R.N., Secretary.

CLERICAL, MEDICAL, and GENERAL LIFE ASSURANCE SOCIETY.

Established 1824.

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Rev. John Edward Kempe, M.A.	Sir Fredk. M. Williams, Bt., M.P.
Actuary and Secretary, George Cutcliffe, Esq.	Assistant Actuary. Benjamin Newbatt, Esq.

FINANCIAL RESULTS.

The Annual Income, steadily increasing, exceeds...	£247,000
The Assurance Fund, safely invested, is over ...	£1,810,000
The New Policies in the last year were 515, assuring	£275,740
The New Annual Premiums were...	£9,851
The Total Claims by Death paid amount to ...	£3,028,829
The Subsisting Assurances and Bonuses amount to	£5,733,799

DISTINCTIVE FEATURES.

Credit System.—On any Policy for the whole duration of a healthy Life, where the age does not exceed 60, one half of the Annual Premiums during the first five years may remain on credit.

Endowment Assurances may be effected, without Profits, by which the sum assured becomes payable on the attainment of a specified age, or at death, whichever event shall first happen.

Invalid Lives may be assured at rates proportioned to the increased risk.

Prompt Settlement of Claims.—Claims paid thirty days after proof of death.

BONUS.

The Reversionary Bonus at the Quinquennial Division in January, 1872 (amounting to £323,871), averaged 49 per cent., and the Cash Bonus 29 per cent., on the Premiums paid in the 5 years.

The next Division of Profits will take place in January, 1877, and persons who effect New Policies before the end of June next will be entitled at that division to one year's additional share of profits over later entrants.

REPORT, 1872.

The Annual Report just issued, and the Balance-sheets for the year ending June 30, 1872, as rendered to the Board of Trade, can be obtained of any of the Society's agents, or of

GEORGE CUTCLIFFE, Actuary and Secretary,
13, St. James's-square, London, S.W.

MIDLAND RAILWAY.

NEW SERVICE of EXPRESS TRAINS between BIRMINGHAM and LONDON by the Midland Company's New Route, viâ Wigston Junction.

DECEMBER 2nd, 1872, until further notice.

STATIONS.		To LONDON (Week-days).				
		a.m.	a.m.	p.m.	p.m.	p.m.
Birmingham (New-street Station)	dep.	8 25	11 20	2 35	5 10	6 35
London	St. Pancras ...arr.	12 0	2 52	6 40	8 40	9 57
	Moorgate-st.... „	12 14	3 8	7 4	8 56	10 13

STATIONS.		FROM LONDON (Week-days).				
		a.m.	a.m.	a.m.	p.m.	p.m.
London	Moorgate-st...dep.	...	9 38	11 27	2 43	4 40
	St. Pancras ... „	6 15	10 0	11 45	3 0	5 0
Birmingham (New-street Station)	arr.	10 13	1 45	3 10	6 25	8 15

Through Carriages between Birmingham and St. Pancras by All Trains.

Third-Class Passengers conveyed by All Trains.

JAMES ALLPORT, General Manager

Derby, 1872.

HOLY LAND and EGYPT, from SIXTY GUINEAS.—H. GAZE, originator and first conductor of Eastern Tours, has organised a seventh programme of Oriental Travels, at unprecedentedly low rates, inclusive of travelling, first-class hotels, and all other expenses. Starting February 13th, by short sea route, viâ France and Italy, to Egypt, Palestine, Asia Minor, Greece, and Constantinople, returning through Vienna during the Exhibition. See 'Tourist Gazette,' 2d.; post, free 3d. Offices, 163, Strand, London.

G. SULLY'S PRIVATE AND COMMERCIAL BOARDING HOUSE and FAMILY HOTEL, 23, EUSTON-road, KING'S CROSS (Corner of Belgrave-street), LONDON. Opposite the Midland and Great Northern, and close to the London and North-Western Termini; also the King's Cross Station of the Metropolitan Railway. Beds from 1s. 6d. Breakfast or Tea 1s. 3d. Attendance 9d. Trains and omnibuses to all parts of the City continually.

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"Every attention and very comfortable."
"The House comfortable and all things done well."
"Everything very satisfactory and charges moderate."
"Every comfort and attention; very homely."
"A first-class home at cheap rates."

OXYGENATED WATER FOR
PUBLIC SPEAKERS,
PUBLIC PREACHERS,
PUBLIC SINGERS, and
CROWDED HEARERS.

Those in delicate health, and restless sleepers, are strengthened and soothed by drinking the above.

Sold at the Laboratory, 36, Long Acre, W.C.

KELLY'S ORGAN HARMONIUMS, as manufactured for Her Majesty, are the only instruments of English manufacture that received any award at the Paris and Dublin Exhibitions. A liberal allowance to the clergy.—11, Charles-street, Berners-street. Price lists free. Secondhand Pianos for sale.

HARMONIUMS, by GILBERT L. BAUER. Improved ENGLISH MANUFACTURE, suitable for CHURCH AND CHAPEL SERVICES, Concert Rooms, Private Families, &c, &c. Price Lists on application, at the Cumberland Works, 49, Tottenham-street, London, W.

OROIDE GOLD SNAKE RINGS, three folds round finger, 3s. 6d.; Head set with Alaska Diamonds, 5s.; Gem Rings, 1s. 6d.; Lockets, 2s.; Alberts, 3s. 6d. and 5s.; Long Chains, 5s. 6d. and 7s. 6d.; Sleeve Links, 2s.; Shirt Studs, 1s. Circulars free.

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No. 3 ditto 45 do. 18s. 6d.
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Complete sets, with superior Slides, as per Illustrated Catalogue, 30s. and 55s. each.

PHANTASMAGORIA and DISSOLVING VIEW LANTERNS from £2 5s. to £25. Illustrated Catalogues post free to all parts.

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The Proprietor begs to CAUTION the Public against being imposed upon by unprincipled tradesmen, who, with a view of deriving greater profit, are manufacturing and vending SPURIOUS IMITATIONS of the above article.

Ask for
W. G. NIXEY'S BLACK LEAD.
And see that you have it.—12, Soho-square, London, W.

REMOVING or WAREHOUSING FURNITURE, &c., application should be made to the BEDFORD PANTECHNICON COMPANY (Limited) for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required. Address Manager, 194, Tottenham-court-road, W.C.

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First Prizes awarded to LIEBIG COMPANY'S EXTRACT of MEAT for best quality.

CAUTION.—None genuine without Baron Liebig's, the Inventor's, signature. Ask for Liebig Company's Extract.

KAYE'S WORSDELL'S PILLS.—Indulgence of the appetite is often followed by dyspepsia, indigestion, headache, and other stomach complaints. The prompt use of KAYE'S WORSDELL'S PILLS will give immediate relief, and prove a most efficacious restorative. Sold by all Chemists and other Dealers in Patent Medicine, at 1s. 1½d., 2s. 9d., and 4s. 6d. per box.

CROSBY'S BALSAMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

SELECT TESTIMONIAL.

Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers, in bottles, at 1s. 9d., 4s. 6d., and 11s. each; and also by James M. Crosby, Chemist, Scarborough.

*** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

CHILDREN TEETHING.

At no period of young life is more anxiety and trouble given to mothers and nurses than when children are "cutting" their teeth. The pain can be immediately relieved by applying to the gums

MRS. JOHNSON'S AMERICAN SOOTHING SYRUP

Which has stood the test of nearly half a century. It is innocent, efficacious, and acceptable to the child. None genuine without the name of "Barclay and Sons, Farringdon Street," is on the stamp. Sold by all chemists, at 2s. 9d. a bottle.

HOOPING COUGH.—ROCHE'S HERBAL EMBROCATION is now recommended by many of the most eminent of the Faculty as the only known safe and perfect cure, without restriction of diet or use of medicine. Sold by most Chemists in bottles, at 4s. each. Wholesale Agent, Edwards, 38, Old Change (formerly of 67, St. Paul's), London.

BED CONVENIENCES, also Surgical Appliances for day use, Elastic Stockings, Abdominal Belts, &c.

WORTH and PONTIFEX, Indiarubber and Waterproof Warehouse, Pimlico, S.W., corner of Victoria Station.
Illustrated price lists on application.

FRY'S CARACAS COCOA.
"A most delicious and valuable article."—Standard.
"Nothing can be found at all equal to it."—Court Circular.

FRY'S CARACAS COCOA.
"A packet can be easily obtained, and its delicate flavour and fine aroma secure its adoption as a beverage for breakfast or supper."—Standard.

FRY'S EXTRACT OF COCOA.
The pure Cocoa Nib deprived of its superfluous oil.
N.B.—A sample, post free, on application.
J. S. FRY and SONS, Bristol and London.

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THE "WORCESTERSHIRE,"

Pronounced by Connoisseurs, "The only Good Sauce,"
Improves the appetite, and aids digestion.
Unrivalled for piquancy and flavour.

ASK FOR LEA AND PERRINS' SAUCE.

BEWARE OF IMITATIONS,
and see the Names of LEA & PERRINS on all bottles and labels.

Agents—CROSSE and BLACKWELL, London, and sold by all Dealers in Sauces throughout the World.

CLEAR COMPLEXIONS

for all who use the "UNITED SERVICE" SOAP TABLET, which also impart a delicious Fragrance.

Manufactured by
J. C. and J. FIELD, Patentees of the Self-fitting Candles.
Sold by Chemists, Oil and Italian Warehousemen, and others.
*** Use no other. See name on each Tablet.

The Ladies are respectfully solicited to make a trial of the

GLENFIELD STARCH,

which they will find to be far superior to any other Starch for dressing Laces, Linens, &c.

It is now used in all Laundries, from the cottage to the palace, and when once tried is found to be indispensable.

When you ask for Glenfield Starch, see that you get it, as inferior kinds are often substituted for the sake of extra profits.

LADIES' BOOTS FOR SKATING.

Satin Boots, 16s. 6d. Guinea Cork-soled Boots. Velvet Boots, 5s. 6d.

Catalogues post free.

THOMAS D. MARSHALL,

192, OXFORD STREET, W.

QUININE WINE—as supplied to the Sick and Wounded during the late War.—The many and expensive forms in which this well-known medicine is administered, too often preclude its adoption as a general tonic. The success which has attended "Waters' Quinine Wine" arises from its careful preparation by the manufacturer. Each wineglassful contains sufficient Quinine to make it an excellent restorative to the weak. It behoves the public to see that they have Waters' Quinine Wine, for the result of Chancery proceedings, a short time since, elicited the fact that one unprincipled imitator did not use Quinine at all in the manufacture of his wine. All Grocers sell Waters' Quinine Wine at 30s. per dozen.
WATERS and WILLIAMS, Original Makers, Worcester House, 34, Eastcheap, London. Agents—LEWIS and CO., Worcester.

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taken by dyspeptics at each meal (bottles of one ounce).

PRIZE OF THE FRENCH INSTITUTE, 1856.
SOLE MEDAL, PARIS EXHIBITION, 1867.
SILVER MEDAL, 1868.

And supplied to the Principal Hospitals of Paris since 1854.

BOUDAULT'S PEPSINE WINE (SHERRY), 4s. & 8s.

Delicious and agreeable to take, and superior to all others.

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Lozenges, 4s. Pills, 4s.

A very convenient form for persons travelling.

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May be obtained through all Chemists.

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MARBLE, GRANITE, and STONE TOMBS, TABLETS, &c.

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KINAHAN'S LL WHISKY.

This celebrated and most delicious old mellow spirit is the very CREAM of IRISH WHISKIES, in quality unrivalled perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words—

"KINAHAN'S LL"

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BRYANT AND MAY'S PATENT SAFETY MATCHES LIGHT ONLY ON THE BOX.

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5. John James Tayler's Letters. By John Robberds, B.A.
6. Memorials of a Quiet Life. By C. Kegan Paul, M.A.
7. The Religious Situation in France since the War. By Albert Reville, D.D.
8. Summary of Ecclesiastical Events.
9. Notices of Books:—Dutch Theology; German Theology; Dr. Rowland Williams' Book of Devotion; Miscellaneous.

Williams and Norgate, 14, Henrietta-street, Covent-garden, London, W.C.; and 20, South Frederick-street, Edinburgh.

THE SCHOOL BOARD CHRONICLE.

NOTICE.—In deference to the wishes of many Schoolmasters, Teachers, Clergymen, Members of School Boards, &c., and in anticipation of the coming great extension of the operations of the Education Act, THE SCHOOL BOARD CHRONICLE, on and after January 4, will be REDUCED in PRICE to THREEPENCE. The Paper will be sent direct from the Office, free by post, on prepayment at the following rates:—Per Annum, 15s. 2d.; per Half-year, 7s. 7d.; per Quarter, 3s. 10d.

TO ADVERTISERS.

*** The CHRONICLE has a large and increasing circulation. The recognised organ of Education at home and abroad, it is also the official medium for the Government and School Board Advertisements. The reduction in price will largely extend its sale, and thus make it of increased value for all classes of Public and Educational Advertisements.

The Paper can be ordered through all Booksellers.

Advertisements and Business Communications should be addressed to the Publishers; other letters to the Editor, 72 to 78, Turnmill-street, E.C.

THE ELEMENTARY EDUCATION ACT.

At a Meeting of the Officers of the Central Nonconformist Committee, Birmingham, held this day, it was unanimously RESOLVED—

"That this Meeting protest against the proposals now under the consideration of various School Boards to institute an inspection of religious teaching, as fraught with grave danger to the interests of religious equality, inasmuch as it will practically apply a religious test to the Teachers of National Schools, and establish the dogmatic creed of the sect which holds the majority of votes as the creed of the School Board."

"That this Meeting further calls upon Nonconformists throughout the country, in the face of this and other attempts to devote the educational resources of the nation to sectarian uses, to complete and strengthen their organisations with a view to political action at the earliest opportunity.

R. W. DALE, M.A.,
H. W. CROSSKEY,
J. J. BROWN,
} Hon. Secretaries.

Jan. 11th, 1873.
Central Nonconformist Committee,
86, New-street, Birmingham.

PROPOSED CONGREGATIONAL UNION for LONDON.

A MEETING of the PASTORS and DEACONS of the Congregational Churches within the Metropolitan area will be held at FINSBURY CHAPEL, on TUESDAY AFTERNOON, 21st inst., at Five o'clock.

The Rev. J. C. HARRISON will preside.

The proceedings will commence with a Devotional Service, after which, at Six o'clock, the Committee will submit their Report for the consideration of the Meeting.

JOHN NUNN, Convener.

Jan. 13, 1873.

ORPHAN WORKING SCHOOL, HAVERSTOCK-HILL, N.W., for Children of both Sexes, and from any part of the Kingdom.

Bankers—LONDON JOINT STOCK BANK.

A GENERAL COURT of GOVERNORS will be held on THURSDAY, the 30th January, at the London Tavern, Bishopsgate-street Within, to receive the Annual Report and the Auditor's Report, to consider the proposal to alter Rules 10 and 32; to appoint the several Officers and Auditors for the year ensuing, and to elect THIRTY Children to the benefits of the Charity—viz., EIGHT GIRLS and TWENTY-TWO BOYS.

The Chair will be taken at ELEVEN o'clock, the Poll will open at TWELVE and close at TWO precisely, after which hour no Votes can be received.

JOSEPH SOUL, Secretary.

Office, 73, Cheapside, London, E.C.

ORPHAN WORKING SCHOOL.

FUNDS are URGENTLY NEEDED for the ABOVE CHARITY at the PRESENT TIME. The present and pressing liabilities amount to £2,500. Contributions will be thankfully received.

JOSEPH SOUL, Secretary.

Office, 73, Cheapside, E.C.

CAMBRIDGE HOUSE SCHOOL, 120, HAGLEY-ROAD, EDGBASTON, near BIRMINGHAM, conducted by Mr. F. EWEN, with the aid of efficient Masters, will RE-OPEN on TUESDAY, Jan. 28.

Published by ARTHUR MIALL, at No. 18, Bouverie Street, London; and Printed by ROBERT KINGSTON BURT, Wine Office Court, Fleet Street, London.—Wednesday, January 15, 1873.